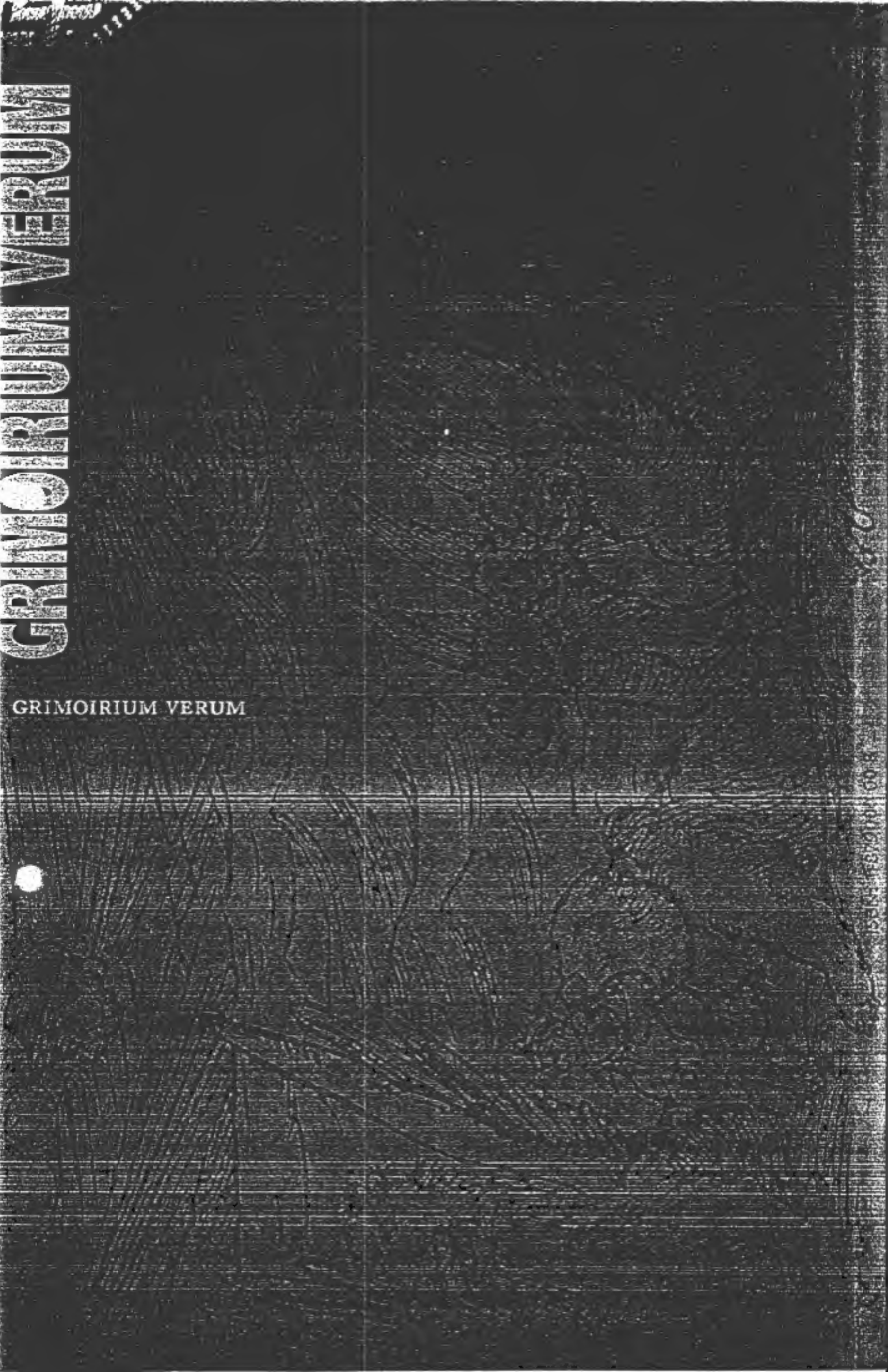
GRIMOIRUM VERUM

Grimoirium Verum

CONTAINING THE MOST APPROVED KEYS
OF SOLOMON WHEREIN THE MOST HIDDEN
SECRETS BOTH NATURAL AND SUPERNATURAL
ARE IMMEDIATELY EXHIBITED

. Modo operator per neceſſaria et contenta
facit ſcia tamen oportit Daemonum
potentia dum taxat per agantur.

TRANSLATED FROM THE HEBREW

by

PLANGIERÈ

JESUITE DOMINICAINE

A treaſure-trove of Lore in Diaboliſm, with reference to the Scriptures and the whole ſet into the Engliſh language for the firſt time with a curious collection of Magical Secrets. Taken from various manuſcripts in the original tongues of the Ancients.

ORIGINALLY PUBLISHED BY
ALIBECK THE EGYPTIAN AT MEMPHIS

1517.

Scanned in & converted to .pdf by
Caput Mortuum
for the
Ayin Quadma'ah Movement

First published in 1994 by
Trident Press
Post Office 85811
Seattle, Washington 98105

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ISBN: 1-879000-00-8

Printed in the United States of America.

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OF THE
FIRST PART

Demonologia

I. ¶Concerning the Characters of the Demons *(This Chapter gives the Offices, Names, Powers and Sigils or Seals of the Demons which are convocated and invoked by the Operator in their work. These devils will accompany the Practitioner of this Art for all their days yet with deceit. The potentates which govern these quarters are Noble and command respect and must be satisfied in their own part else they will do no service to them that call them forth nor shew themselves when called.)*

II. ¶*Of the Nature of Pacts (Giveth an explanation of the types of Pacts which are made with the Devils and instructions concerning the attitude of the operator that is to be held when dealing with the Devils. These divers pacts may all be used with impunity.)*

III. ¶The Kinds of Spirits *(Notes the Earthly dominions of the Devils and seems to divide the Devils into two different classes, viz., Superior and Inferior also imparts a secret regarding their Infernal Heirarchy.)*

IV. ¶The Visible Appearance of Spirits *(Explains the divers forms which the Devils can take in order to beguil the Magician; given also are the Characters of Lucifer, Beelzebuth and Ashtaroth for use in calling them forth as one would suppose.)*

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SECOND PART

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II. ¶To Make Three Girls or Three Gentlemen Appear in Your Room, after Supper *(A scarce and surprising supernatural secret. The requisites for this rite require no additional word; the Lesser Conjuration is given in its original Latin tongue and this is the language that it is given in else it will render Thee no service. Likewise it is suggested by* Solomon *that the comfort of the first woman's busom may be granted.)*

III. ¶To Make a Girl Come to You; However Modeſt She May Be *(A moſt excellent and efficacious Ritual of the Moon which produces wonderous effects for the operator. It is in no way wiſe to perform acts of purification antecedant to working this ritual: doing ſo bringeth no reſult to the operator.)*

IV. ¶The Conjuration *(This is to be given in the firſt nocturnal Quadrad of the Heavenly duration. The five Princes are called to ſervice and it is them that thee wilt accept the allegiance to in this working. This conjuration is rightly performed without heſitation and may not be uſed more than once every twenty-eight days elſe the ſpirit* לילית *viſiteth (and beguileth) the operator of this Work.)*

V. ¶Divination by the Word of Uriel *(This work of divination is damnable practice which is not to be obſerved lightly by he who undertaketh it. The fat which is uſed for the candle-ſticks muſt be that of an enemy or adverſary without exception, for in their drunkenneſs and weaponry may be found the retribution of ſoul. This working was veritably performed by* Dr. Iohanne Dee *with acceptable reſults, as we are told by* M. Cauſaubon *in his book on Spirits. In no wiſe ſhould you be perceived by the vulgar whilſt performing this work or in interring the corpſe to its reſting place.)*

VI. ¶The Conjuration *(This is the method of gaining the audible converſation with the ſpirit Uriel, who with its ſervitors can provide miraculous things for thoſe whom*

demonſtrate themſelves worthy of receiving them. This is moſt difficult to be underſtood or to become clear that whoſoever endeavors this may obtain the End ſooner than the Beginning.)

VII. ¶Divination by the Egg *(Here we are given the true method of divining the purity of any one perſon, no matter to whom they arrive. This method is approved and verified to bring reſults and may be applied to any perſon as young as twelve, and for any age later ſhew no concern, as we are told.)*

VIII. ¶A Rare and Surpriſing Magical Secret *(Another method of divination, being approved and given by* Solomon. *The reward of this work, ſhould not be queſtioned not refuſed for, by and by, it is given as and we are reminded by the Authorities.)*

IX. ¶To Make Oneſelf Inviſible *(As is required in the matter of* Divination by the Word of Uriel *you muſt take the life of a human being in order to do this working. As all matters of the Lord are overſeen by Him, there is no ſin in this and it ſhall be carried out without tarrying.)*

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III. ¶Of the Magical Knife *(Giveth the inſtructions of the conſtruction of the knife which is to be uſed in many of the workings in* Grimoirium Verum. *The time and material of its conſtruction muſt not be over-looked, for in doing ſo you may go amiſs in all of this work.)*

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V. ¶The Sacrifical Knife *(This is the deſcription of the kniſe which is to be uſed in the killing of the kid and enemies for the completion of theſe workings. It ſhould never have been uſed for any other act nor ſhewn to anyone whom is not a participant in this work.)*

VI. ¶The Manner of Aſperſion & Fumigation *(This holy oriſon is to be performed without delay when the need is preſent. It ſhould be memorized by whoever taketh on this work.)*

VII. ¶Of the Virgin Parchment *(Here we are given the manner of conſtruction of the parchment which you will uſe for the booke and alſo the ſolumn pact which you will make with the devils in your workings. Alſo we are told likewiſe in the making of the magical ſtaff which will be uſed in the ceremonies.)*

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X. ¶Invocation *(The holy names and prayer, with the manner of action for the conſervation or preſervation of the ſkin of the kid.)*

XI. ¶Of Aſperſion *(This deals with the conſtruction of the aſperſer, to be uſed in the aſperſions and conſecrations in the ceremonies.)*

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XIV. ¶The Oriſon of the Aromatic Perfumes *(An ancient method of ſanctifying the perfumes of theſe workings; this was taken directly from the Hebrew tongue, from the writings of the* Rabbi Solomon *and it is to be recited in the preſence of these ſame perfumes.)*

XV. ¶Of the Pen of the Art *(This is the manner of conſecration of the Quill which you wilt uſe in the keeping of the records of your workings; it is to be dipped in your own blood and with this you will ſign the ſolumn pact of alliance*

with the devils.)

XVI. ¶Of the Ink Horn *(Here we are told of the method which is to be uſed to gain the favor of God in the uſe of the Ink Horn.)*

XVII. ¶Of the Pentacle and Manner of Working *(This is the ſacred Pentacle of* King Solomon *which he uſed to great effect in his experiments, or ſo we are told. It is a figure of great antiquity and muſt be reproduced in your work exactly as it is ſhewn.)*

XVIII. ¶Diſmiſſal of the Spirit *(This is the general dismiſſal of the ſpirits which you will convocate in theſe experiments; this muſt be comitted to memory and be ready for uſe at any time which you might need it. This was taken from the Latin Tongue and is ſaid to have been originally uſed by our Church fathers.)*

XIX. ¶The Invocation *(The invocation given here brings forth an intermediary ſpirit which will render you ſervice, if you invocate him. It is this ſpirit, of the rank of Emperor, which brings forth any of the devils which you may wiſh the converſation of.)*

XX. ¶Benediction of the Salt *(Additional information on the conſervation of the ſkin of the kid is given, along with an oriſon which bringeth favorable reſults.)*

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II. ¶Conjuration for Lucifer *(These are the words which must be spoken by the practitioner to bring forth* Lucifer *in these experiments.)*

III. ¶Conjuration for Beelzebub *(These are the words which bring forth Beelzebub* [or Béelzébuth] *in these experiments. Béelzébuth was confronted by the Messiah while in the body of a beast, and fled.* [cf. *Nico.* XVIII.14, "While the prince of Hell was speaking to Satan, the King of Glory said to Béelzébuth, the prince of hell, Satan, the prince shall be subject to thy dominion for ever, in the room of Adam and his righteous sons, who are mine."] *Béelzébuth, it is said, was later dignified by the*

Savior for his obedience to depart upon the arrival of Christ.)

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V. ¶Descending to the Inferiors *(Here we are given the characters of the servitors of Lucifer, Béelzébuth with a Table containing the names of the infernal subjects of Syrach.)*

VI. ¶The Characters of the 15 Inferior Spirits *(Here given are exact renditions of the characters of the fifteen inferior spirits. When these spirits are brought forth they are to be brought to obedience. The method is to compel them to place their hand upon the character and swear obedience. The demon giveth the practitioner a single word to call forth the spirit having sworn the devil to obedience.)*

VII. ¶Conjuration for Inferior Spirits *(The thirty-two diabolic names of power are given in their complete form.* [cf. *Pnak. Mss.*, 5103; FOL. 7: "ὁ Ω ∇ | בילאל | δειλός | miser | IA-OEU | Nyghflæl..."] *This must be inscribed in the booke of the workings in the letterforms given by Scirlin.)*

VIII. ¶Dismissal of the Inferior Spirits *(This is the manner of licensing the devils to depart unto their abodes.)*

IX. ¶Another Conjuration *(Efficacious and veritable conjuration. Take close notice to destroy the characters or seals after their use.)*

X. ¶Orison of the Salamanders *(This orison hath been tested and approved and is said to come from the*

authority of Appolonius of Tyana. *It is indeed a powerful conjuration, being given here for the first tyme in the English.)*

XI. ¶To See Spirits of the Air *(This practice is despised by God yet is required for the completion and requirement of these artes.)*

XII. ¶Dismissing Any Spirit *(This is the manner of licensing the devils to depart unto their abodes. It is identical to the dismissal of the inferiors* [*vide* Bk. IV, § 8.] *except that it is to be given without burning the characters of the devils.)*

Ad Lectorum.

Reader,

IN *the first part is contained various dispositions of characters, by which powers the spirits or, rather, the devils are invoked, to make them come when you will, each according to his power, and to bring whatever is asked: and that without any discomfort, providing also that they are content on their part; for this sort of creature does not give anything for nothing. In the first part is taught the means of calling forth the Elemental Spirits of the Air, Earth, Sea or of the Infernus, according to their affinities.*

In the second part are expressed the secrets, both Natural and Supernatural which operate by the power of the Dæmons. You will find the manner to

make uſe of them, and all without deceit.

In the third part is the Key to the Work, with the manner of uſing it. But, before ſtarting this, it will be neceſſary to be inſtructed in the following: There are three powers, which are Lucifer, Beelzebuth and Aſtaroth. You muſt engrave their Characters in the correct manner and at the appropriate hours. Believe me, all this is of conſequence, nothing is to be forgotten.

Demonologia

THE FIRST BOOKE.

¶ *Concerning the Characters of the Daemons*

YOU MUST CARRY the aforeſaid character with you; if you are male, in the right pocket, and it is to be written in your own blood or that of a ſea-turtle. You muſt put at the two half-circles the firſt letter of your and ſurname. And if you wiſh more, you may draw the character on an emerald or ruby, for they have a ſympathy for the ſpirits, eſpecially thoſe of the Sun, who are the moſt knowledgeable, and are better than the others. If you are a female, carry the character on the left ſide, between the breaſts, like a Reliquary; and always obſerving, as much as the other ſex, to write or have engraved the character on the day and in the hour of ♂. Obey the ſpirits in

this, that they may obey thee.

The ſpirits who are powerful and exalted, ſerve only their confidants and intimate friends, by the pact made or to be made according to certain characters at the will of *Singambuth* or of his Secretary *Aabidandes*, of whom we will give you information, is the perfect acquaintance to call, conjure and conſtrain, as you will ſee in the Key, where you will be given a method of making a pact with the ſpirits.

¶ *Of the Nature of Pacts*

There are only two kinds of pacts, the tacit [or *implicit*] and the apparent [or *explicit*]. You will know the one from the other, if you read this Little booke. Know, however, that there are many kinds of ſpirits, ſome attractive and others not attractive.

It is when you make a pact with a ſpirit, and have to give the ſpirit ſomething which belongs to you, that you have to be on your guard.

¶ *The Kinds of Spirits*

In regard to ſpirits, there are the ſuperior and the inferior Names of the ſuperiors are: *Lucifer*, *Beelzebuth*, *Aſtaroth*. The inferiors of *Lucifer* are in Europe and Aſia, and obey him *Beelzebuth* lives in Africa, and *Aſtaroth* inhabits America.

Of theſe, each of them has two who order their ſubjects all that which the Emperor has reſolved to do in all the world, and *vice-verſa*

¶ *The Viſible Appearance of Spirits*

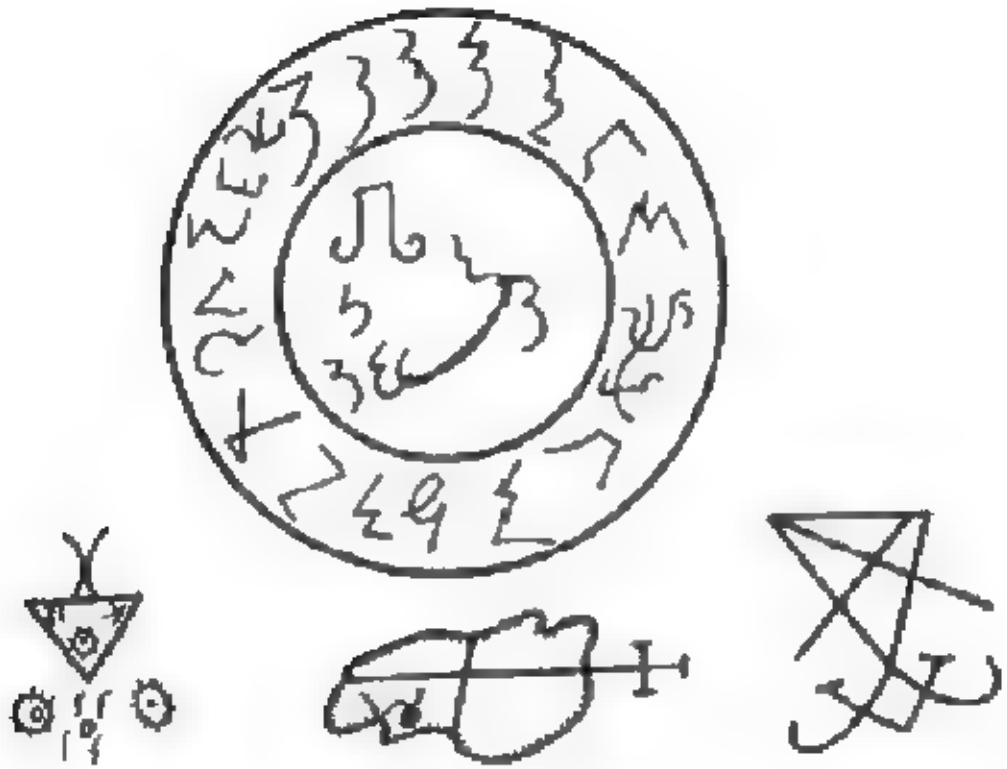
Spirits do not always appear in the ſame ſhape. This is becauſe they are not themſelves of matter or form, and have to find a body to appear in, and one ſuitable to their intended manifeſtation and appearance

Lucifer appears in the form and figure of a fair boy. When angry, he ſeems red There is nothing monſtrous about him.

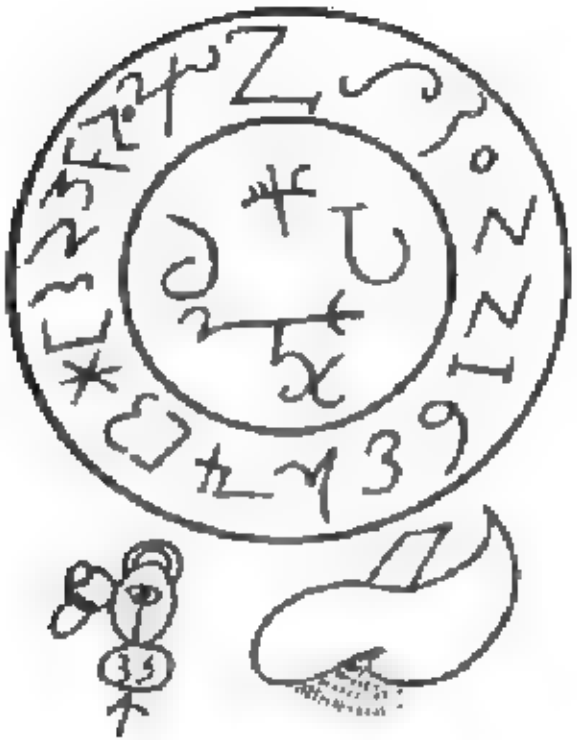
Beelzebuth appears ſometimes in monſtrous forms, ſometimes like a giant cow, at times like a he-goat, with a long tail. When angry, he vomits fire.

Aſtaroth appears black, in human ſhape.

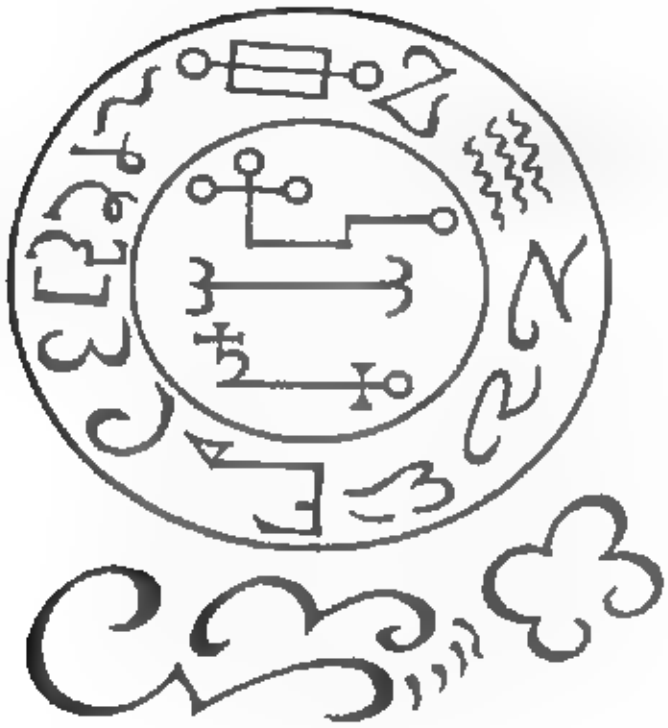
Here foLows the characters of *Lucifer*, *Beelzebuth* and *Aſtaroth*.



Lucifer



Beelzebuth



Aſhtaroth

יהוה ✡ אדני ✡ אגלא

¶ *Of Planetary Hours*

PLANETARY HOURS can often be of great importance in performing various experiments. Failure to obſerve the proper day and hour may nullify your effort or be the efficient cauſe of an unwanted effect. The aſtrologic day is divided into 24 hours, and begins and ends at Sunrise with one of the Κοσμοκρατωρ (koſmokrators) ruling each hour. The week is ſeven days with a koſmokrator ruling each day.

The ſeven days with rulers are as follows: ¶Saturday; Shabbathi, ruler: ♄; ¶Thurſday; Tzedek, ruler: ♃; ¶Tueſday; Madim, ruler: ♂; ¶Sunday; Shemeſh, ruler: ☉; ¶Friday; Nogah, ruler: ♀; ¶Wedneſday; Cohab, ruler: ☿; ¶Monday; Lebanch, ruler: ☽.

Hr	M	Tu	W	Th	F	Sa	Su
1	☉	☽	♂	☿	♃	♀	♄
2	♀	♄	☉	☽	♂	♀	♃
3	☿	♃	♀	♄	☉	☽	♂
4	☽	♂	☿	♃	♀	♄	☉
5	♄	☉	☽	♂	☿	♃	♀
6	♃	♀	♄	☉	☽	♂	☿
7	♂	☿	♃	♀	♄	☉	☽

Since hours 1, 8, 15, 22; 2, 9, 16, 23; 3, 10, 17, 24; 4, 11, 18; 5, 12, 19; 6, 13, 20; and 7, 14, 21 are identical, repetition is fooliſh.

¶ *To make Three Girls or Three Gentlemen appear in your Room, after Supper*

It is neceſſary to be three days chaſte, and you will be elevated.

I. Preparation.

On the fourth day, as ſoon as it is morning, clean and prepare your room, as ſoon as you have dreſſed. You muſt be faſting at this time. Make ſure that your room will not be diſturbed for the whole of the enſuing day Note that there ſhall be nothing hanging, neither anything croſſwiſe to anything elſe, no tapeſtries or clothes hanging, and no hats or cages of birds, or curtains of the bed, and ſo on. Above all,

make ſure that everything is clean in every way.

II. Ceremony.

After you have ſupped, go ſecretly to your room, which has been cleanſed as already deſcribed. Upon the table there is now to be ſet a white cloth, and three chairs at the table. In front of each place, ſet a wheaten roll and a glaſs of clear and freſh water Now place a chair at the ſide of the bed, and retire, while ſaying this:

III. Conjuration

"*Beſticitum conſolatio veni ad me veritat Creon, Creon, Creon, cantor laudem omnipotentis et non commentur. Stat ſuperior carta bient laudem omvieſtra principiem da montem et inimicos meos o proſtantis vobis et mihi dantes que paſſium fieri ſinciſibus.*"

The three people, having arrived, will ſit by the fire, eating and drinking, and will thank the perſon who has entertained them. If you are a gentleman, three girls will come; but if you are a lady, three young men will be involved.

Then the three will draw lots as to whom is to ſtay with you. If the operator is a man, the girl who wins will ſit in the chair which you have placed by the bed, and ſhe will ſtay and be with you until midnight. At this time ſhe will taketh her leave, with her companions, all without having been diſmiſſed. The two others will ſtay by the fire, while the firſt entertains you.

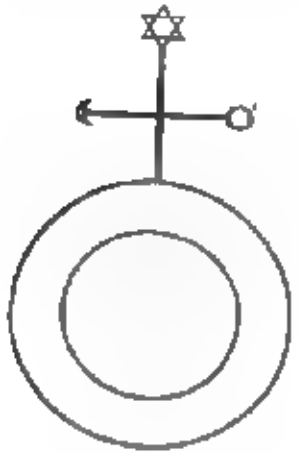
While ſhe is with you, you may aſk her any queſtion, about any art or ſcience, or upon any ſubject at all, and ſhe will

at once give you a certain reply. You can aſk the whereabouts of hidden treaſure, and ſhe will tell you where it is, and how and when to remove it. If the treaſure is under the guardianſhip of infernal ſpirits, ſhe will come herſelf, with her companions, and defend you againſt theſe fiends.

When ſhe leaves, ſhe will give you a ring. If you wear this on your finger, you will be fortunate at gambling If you place it on the finger of any woman or girl, you will be able at once to obtain your will of her. NOTE: The window is to be left open. You can do this experiment as often as you pleaſe

¶ *To Make a Girl come to You however Modeſt ſhe may Be*

Experiment of a marvelous power of the ſuperior intelligences. Watch for the creſcent or the waning moon, and when you ſee it, make ſure that you ſee alſo a ſtar, between the hours of eleven and midnight. Before beginning the proceſs, do thus; take a virgin parchment, and write on it the name of the girl whom you deſire to come Thou muſt hold in thy mind the face of the woman of your deſire. As with the reſt of the the experiments in this booke you muſt only use the virgin parchment which you yourſelf have prepared in the hour and day which are preſcribed. The ſhape which is to be written on the parchment is to be as you ſee in the figure following.



On the other ſide of the parchment, write MELCHIAEL, BARESCHAS. Then put the parchment on the earth, with the part where the name of the perſon is written next to the ground Place your right foot upon the parchment, and your left knee, bent, upon the ground.

Then look to the higheſt ſtar in the ſky, while in this poſition. In your right hand hold a taper of white wax, ſufficiently large to burn for one hour. Then ſay the following conjuration

¶ *The Conjuration*

I ſalute thee and conjure thee, O beautiful Moon, O moſt beautiful Star, O brilliant light which I have in my hand. By

the light which I have in my hand By the air that I breathe within me, by the earth that I am touching: I conjure thee. By the names of the ſpirit princes living in you. By the ineffable name On, which created everything! By you, O reſplendent angel Gabriel, with the planet Mercury, Prince, Michael and Melchidael.

I conjure you again, by all the Holy Names of God, ſo that you may ſend down power to oppreſs, torture and haraſs the body and ſoul and the five ſenſes of N , ſhe whoſe name is written here, ſo that ſhe may come unto me. Let her then be tortured, made to ſuffer Go, then, at once! Go, Melchidael, Baresches, Zazel, Firiel, Malcha, and all thoſe who are with thee! I conjure you by the Great Living God to obey my will, and I, N., promiſe to ſatiſfy you.

When this conjuration has been ſaid three times, burn the parchment with the taper Take great care to see that the parchment is entirely and wholly burnt On the next day, take the parchment, put it in your left ſhoe, and let it ſtay there until the perſon whom you have called comes to ſeek you out. In the conjuration you muſt ſay the date that ſhe is to come, and ſhe will not be abſent. All of this will come to be if you are careful in carrying out the ſteps and do not tarry in this work.

¶ *Divination by the Word of Uriel*

To ſucceed in this operation, he who makes the experiment muſt do all things which are told herein He is to chooſe

a ſmall room or place which for nine days or more has not been viſited by women in an impure ſtate.

This place muſt be well cleaned and conſecrated, by means of conſecrations and aſperſions. In the middle of the room there is to be a table covered with a white cloth On this is a new glaſs vial full of ſpring water, brought ſhortly before the operation, with three ſmall tapers of virgin wax mixed with human fat, a piece of virgin parchment, and the quill of a raven ſuitable for writing with, an inkpot of ſhine full of freſh ink; a ſmall container of metal with materials to make a fire. You muſt alſo find a boy of nine or ten years of age, who ſhall be well behaved and cleanly dreſſed. He ſhould be intelligent and ſenſitive and in a ſtate of purity. He ſhould be [ſtanding] near the table. A large new needle is taken, and one of the three tapers is mounted upon it, ſix inches behind the glaſs. The other two tapers ſhould be poſitioned at the right and left of the glaſs, and an equal diſtance away

While you are doing this, ſay: *Gabamiah, Adonay, Agla, O Lord of Powers, aid us!* Place the virgin parchment on the right of the glaſs and the pen and ink on the left. Before ſtarting, cloſe the door and windows. Now ſtir the fire, and light the wax tapers Let the boy be on his knees, looking into the glaſs vial that he may behold the viſion therein. He ſhould be bareheaded and his hands joined in order to do this. Now the Maſter orders the boy to ſtare fixedly into the vial, and ſpeaking ſoftly into his right ear, he ſays the following conjuration.

¶ *The Conjuration*

URIEL ✠ SERAPH ✠ JOSATA

ABLATI ✠ AGLA ✠ CAILA

I beg and conjure thee by the four words that God ſpoke with His mouth to His ſervant Moſes.

JOSTA ✠ AGLA ✠ CAILA ✠ ABLATI

And by the name of the Nine Heavens in which thou liveſt, and alſo by the virginity of this child who is before thee, to appear at once, and viſibly, to reveal that truth which I deſire to know. And when this is done, I ſhall diſcharge thee in peace and benevolence, in the Name of the Moſt Holy Adonay.

When this conjuration is finiſhed, aſk the child whether he eſpies anything in the vial. If he anſwers that he ſeeth an angel or any other materialization, the Maſter of the operation ſhall ſay in a friendly tone:

Bleſſéd ſpirit, welcome. I conjure thee again, in the Name of the Moſt Holy Adonay, to reveal to me immediately whatſoever I may aſk of thee...

Then ſay to the ſpirit:

If, for any reaſon, thou doſt not wiſh what thou ſayeſt to be heard by others:

I conjure thee to write the anſwer upon this virgin parchment, between this time and the morrow Otherwiſe thou mayſt reveal it to me in my ſleep.

If the ſpirit anſwers audibly, you muſt liſten with reſpect. If he does not ſpeak, after you have repeated the ſupplication

three times, ſnuff the tapers, and leave the room until the following day. Return the next morning, and you will find the anſwer written on the virgin parchment, if it has not been revealed to you in the night.

¶ *Divination by the Egg*

The operation of the Egg is to know what will happen to anyone who is preſent at the experiment.

One takes an egg of a black hen, laid in the daytime, breaketh it, and removeth the germ.

You muſt have a large glaſs, very thin and clear. Fill this with clear water and into it put the egg-germ.

The glaſs is placed in the Sun at midday in ſummer, and the Director of the operation will recite the prayers and conjurations of the day.

Theſe prayers and conjurations are ſuch as are found in the *Key of Solomon*, in which we treat amply of airy ſpirits.

And with the index finger, agitate the water, to make the germ turn. Leave it to reſt a moment, and then look at it through the glaſs, not touching it. Then you will ſee the anſwer, and it ſhould be tried on a working-day, becauſe theſe are ſpirits that will come during the times of ordinary occupations.

If one wiſhes to ſee if a boy or a girl is a virgin, the germ will fall to the bottom; and if he (or ſhe) is not, it will be as uſual.

¶ *A Rare & Surprising Magical Secret*

The manner of making the *Mirror of Solomon*, useful for all divinations.

In the name of the Lord, Amen Ye shall see in this mirror anything which you may desire. In the name of the Lord who is blessèd in the name of the Lord, Amen. Firstly, you shall abstain from all actions of the flesh, and also from any sin, whether in word or action, during the period of time laid down herein. Secondly, you must perform acts of good and piety. Thirdly, take a plate of finest steel, burnished and slightly curved, and with the blood of a white pigeon write upon it, at the four corners, these names: JEHOVA, ELOYM, METATRON ADONAY.

Place the steel in a clean, white cloth. Look for the new Moon, in the first hour after the Sun has set, and when you see it, go to a window, look devoutly towards Heaven, and say:

O Æternal, O King Æternal! God Ineffable! Thou, who hast created all things for the love of men, and by a concealed decision for the well-being of man, deign Thou to look on me, N., who am Thy most unfit and unworthy Servant, and look upon this, which is my intention.

Deign to send unto me Thine Angel, *Anaël* upon this same mirror, he does command and order his companions—whom Thou hast formed, O Most Powerful Lord, who hast always been, who art, and who shall ever be, so that in Thy name they may work and act with equity, giving me knowledge in everything that I shall seek to know of them.

Now you are to throw down upon the burning embers a perfume. While you are doing this, say:

In this and with this, that I pour forth before Thy face, O God, my God, Thou who art blessèd, Three in One, and in the state of exaltation most sublime, who sits above the Cherubim and Seraphim, who will judge the earth by fire, hear me!

This is to be said three times. When you have done so, breathe three times upon the surface of the mirror, and say:

Come, *Anael*, come: and let it be thy agreement to be with me willingly. In the name ✠ of the Father, the Most Puissant, in the name ✠ of the Son, Most Wise, in the name ✠ of the Holy Spirit, the Most Living!

Come, *Anaël*, in the terrific name of Jehova! Come, *Anaël*, by the power of the everliving Elohim! Come, thee, by the right arm of the mighty Metatron.

Come to me, N., and order thy subjects so that they may make known to me through their love, joy and peace, the things that are hidden from my eyes.

When you have finished this, raise your eyes toward Heaven and say:

O most powerful Lord, who does cause all things to move in accordance with Thy will, listen to my prayer, and may my intentions be aggreeable to Thee! O Lord, if it be Thy will, deign to gaze upon this mirror and sanctify it, that Thy Servant *Anael* may come thereto with his companions, and be agreeable to me, N., Thy poor and humble servant! O

God, bleſſed and raiſed above all the ſpirits of Heaven, Thou who liveſt and reigneſt for all time. ✠ Amen ✠

When this is done, make the Sign of the Croſs over yourſelf, and alſo on the mirror on the firſt day, and alſo on the next fourty and five days. At the end of this time, the angel *Anaël* will appear to you, like unto a beautiful child. He will greet you, and will order his companions to obey you

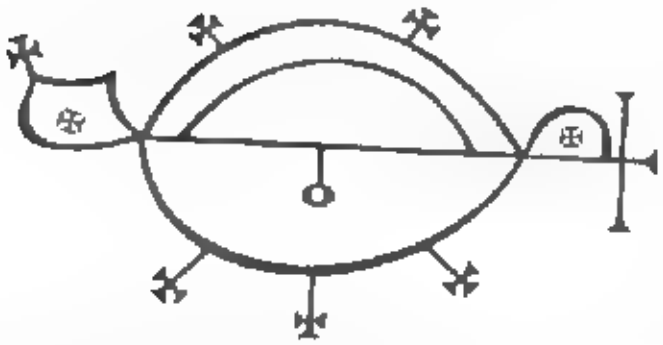
It does not always require as long as this to cauſe the angel to appear, however. He may come on the fourteenth day, but this will depend upon the degree of application and fervor of the operator.

When he comes, aſk him whatever you may deſire, and alſo beg him to come and do your will whenever you ſhall call him.

When you want *Anaël* to come again, after the firſt time, all you have to do is to perfume the mirror, and ſay theſe words: Come, *Anaël*, come, and let it be thy agreement—and the reſt of this prayer to *Anaël* as we have given you above, until the Amen.

¶ *To Make Oneſelf Inviſible*

Collect ſeven black beans Start the rite on a Wedneſday, before ſunriſe. Then take the head of a dead man, and put one of the black beans in his mouth, two in his eyes and two in his ears. Then make upon his head the character of the ſpirit *Morail* which follows.



When you have done this, bury the head, with the face upwards, and for nine days, before ſunriſe, water it each morning with excellent brandy On the eighth day you will find the ſpirit mentioned, who will ſay to you: "What wilt thou?"

You will reply: "I am watering my plant." Then the ſpirit will ſay: "Give me the bottle, I deſire to water it myſelf." In anſwer, refuſe him this, even though he will aſk you again.

Then he will reach out with his hand, and will diſplay to you that ſame figure which you have drawn upon the head. Now you can be ſure that it is the right ſpirit, the ſpirit of the head. There is a danger that another one might try to trick you, which would have evil conſequences—and in that caſe your operation would not ſucceed.

Then you may give him the bottle, and he will water the head and leave. On the next day when you return, you will

find the beans that are germinating. Take them and put them in your mouth, and look at yourself in the mirror. If you can see nothing, it is well. Test the others in the same way, either in your own mouth, or in that of a child. Those which do not confer invisibility are to be returned with the head

The Key of The Work

THE THIRD BOOKE.

¶ *The Preparation of the Operator*

WHEN THE IMPLEMENTS are ready, the operator must prepare himself. This is first done by performing this Preparatory Orison: Lord God Adonai, who hast formed man in Thine image, I, the unworthy and sinful, beseech thee to sanctify this water, to benefit my body and soul, cause me to be cleansed.

As he says this the operator is to wash his face and hands with the water that he is blessing.

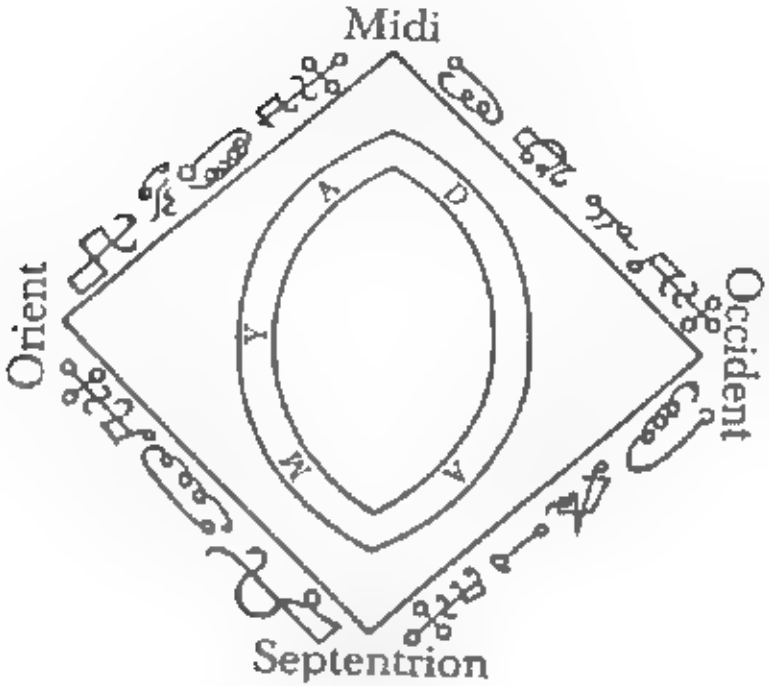
NOTE: This water is to be used for washing the hands and feet, and know also—and know and know again—that it is necessary and most necessary, to abstain three days from sin

and above all mortally, however much the human frailty may be, and especially guard your chastity.

During the three days, study the book and during this time, pray five times during the day and four times each night, with the following form:

Astrachios, Aach, Acala, Abedumabal, Silat, Anabotas, Jesubilin, Scingin, Geneon, Domol O Lord my God, Thou who art seated higher than the Heavens, Thou who seeth even unto the depths, I pray that Thou bestow unto me the things which I have in my mind and that I may be successful in them· through Thee, O Great God, the Æternal and who reigns for ever and ever. ✻ Amen ✻

All this having been done correctly, all that remains is to follow your invocations and draw your characters and you do which follows.



¶ *Orison: Preparation*

יהוה, who hast made man in Thine own image and resemblance out of nothing! I, poor sinner that I am, beg Thee to deign bless and sanctify this water, so that it may be healthy for my body and my soul, and that all foolishness should depart from it.

Lord God, all-powerful and ineffable, and who led Thy people out of the land of Ægypt, and has enabled them to cross the Red Sea with dry feet! Accord me this, that I may

be purified by this water of all my ſins, ſo that I may appear innocent before Thee! ✠ Amen ✠

When the operator has thus purified himſelf, he is to ſet about the making of the Inſtruments of the Art.

¶ *Of the Magical Knife*

It is neceſſary to have a knife or lancet, of new ſteel, made on the day and hour of Jupiter with the Moon creſcent. If it cannot be made, it may be bought, but this muſt be done at the time, as above.

Having achieved this, you will ſay the Oriſon or Conjuration following, which will ſerve for the knife and lancet.

¶ *Conjuration of the Inſtrument*

I conjure thee, O form of the Inſtrument, by the authority of our Father God Almighty, by the virtues of Heaven and by the Stars, by the virtue of the Angels, and by the virtue of the Elements, by the virtues of the ſtones and herbs, and of ſnow-ſtorms, winds and thunder: that thou now obtain all the neceſſary power into thyſelf for the perfectioning of the achievement of thoſe things in which we are at preſent concerned! And this without deception, untruth, or anything of that nature whatſoever, by God the Creator of the Sun of Angels! ✠ Amen ✠

Then we recite the Seven Pſalms, and afterwards the following words

Dalmaley lamekh cadat pancia velouſ merroé lamideck

calduech anereton mitraton. Moſt Pure Angels, be the guardians of theſe inſtruments, they are needed for many things

¶ *The Sacrificial Knife*

On the day of ♂ [Tueſday] at the New Moon, make a knife of new ſteel which is ſtrong enough to cut the neck of a kid with one blow, and make a wooden handle on the ſame day and in the ſame hour, and with it you ſet down on the handle theſe characters·

Then aſperge and fumigate it, and you have prepared an inſtrument for ſervice when and where you wiſh.

¶ *The Manner of Aſperging & Fumigation*

Firſt, there is the Oriſon which is needful on aſperging, and it is thus recited:

Aſperges me, Domine, hyſſopo, et mundabor: Lavabis me, et ſuper nivem dealbabor.

In the name of the immortal God. Aſperge N. and clean you of all fooliſhneſs and deceit, and you will be whiter than ſnow. ✠ Amen ✠

Then pour as the aſperſion bleſſed water thereon, ſaying:

In the name of the Father ✠ and of the Son ✠ and of the Holy ✠ Ghoſt, ✠ Amen ✠

Theſe aſperſions are neceſſary for every item of equipment; ſo alſo is the fumigation which follows.

To fumigate, it is neceſſary to have a cruſe, in which you place coal newly kindled with a new fire, and let it be well ablaze. On this you place aromatics, and when perfuming the article in queſtion, ſay the following:

Angels of God, be our help, and may our work be accompliſhed by you. *Zalay, Salmay, Dalmay, Angrellon, Ledrion, Amſor, Euchey, Or* Great Angels And do thou alſo, O Adonay, come and give to this a virtue ſo that this creature may gain a ſhape, and by this let our work be accompliſhed. In the name of the Father ✠ and of the Son ✠ and of the Holy ✠ Ghoſt, ✠ Amen ✠

Then recite the Seven Pſalms which come after *Judicum tuum Regida* and *Laudate Dominum omnes gentes.*

¶ *Of the Virgin Parchment*

Virgin parchment can be made in many ways. Generally it is made of the ſkin of a goat or a lamb, or other animal, which muſt be virgin.

After inſcribing on the blade AGLA and having fumigated it, the knife will ſerve you for all purpoſes

Remember that when you make the Sacrifice in order to obtain the virgin parchment from the kid, all the inſtruments muſt be on the altar.

You make the magical ſtaff of the Art from Hazel wood that has never borne, and cut it with a ſingle ſtoke on the day and in the hour of ♀ [Wedneſday], at the ☽ [Creſcent Moon]. And you engrave it with the needle, the pen or the lancet, in the following characters·—the ſeal and character of *Frimoſt* to be inſcribed on the firſt Rod

Frimoſt

Then you make another ſtaff of Hazel wood, which has never borne, and which is without ſeed, and cut it in the day and hour of the ☉ [Sunday], and on this you engrave theſe characters.

Kleppoth

The ſeal and character of *Kleppoth* [or Qlipnoth] is to be inſcribed on the ſecond Rod

This having been done, you ſay over your batön the following Oriſon:

Moſt wiſe, moſt powerful Adonay, deign to bleſs, ſanctify and conſerve this ſtaff ſo that it may have the neceſſary virtue, O moſt holy Adonay, to whom be honor and glory for all time. ✠ Amen ✠

¶ *Of The Lancet*

It is neceſſary to have a new lancet, conjured and prepared like the knife and ſickle. Make it in the day and hour of Mercury, at the Creſcent Moon. Now follows the method of Making the Sacrifice of the Kid.

¶ *Making the Sacrifice of the Kid*

Take your goat and place it on a flat ſurface, ſo that the throat is uppermoſt, the better to cut it. Take your knife and cut the throat with a ſingle ſtroke, while pronouncing the name of the Spirit you wiſh to invoke.

For example, you ſay:

"I kill you in the name and in the honor of N."

This is to be well underſtood, and take care that you ſever the throat at firſt, and do not take two ſtrokes, but ſee that he dies at the firſt.

Then you ſkin him with the knife, and at the ſkinning make this Invocation which followeth.

¶ *Invocation*

Adonay, Dalmay, Lauday, Tetragrammaton, Anereton, and all you, Holy Angels of God, come and be here, and deign to infuſe into this ſkin the power that it may be correctly conſerved, ſo that all that is written upon it may become perfected.

After the ſkinning, take well ground ſalt, and ſtrew this upon the ſkin, which has been ſtretched, and let the ſalt cover the ſkin well. Before you uſe the ſalt it muſt be conſecrated uſing the Benediction of the Salt, which is given elſewhere in this Booke.

¶ *Of Aſperſion*

You take an aſperſer made with a bunch of mint, marjoram and roſemary which is ſecured by a thread which has been made by a virgin maiden.

The aſperger is made in the day and hour of Mercury when the Moon is at its creſcent.

¶ *Of the Aſperſion of the Water*

All water uſed in theſe experiments muſt be aſperged, by ſaying this over it: Lord God, Father, all-powerful, my refuge and my life, help me, Holy Father, for I love you, God of Abraham, of Iſaac, of Iacob, of the Archangels and Prophets, Creator of All. In humility, and, calling upon Thy holy Name, I ſupplicate that thou wilt agree to bleſs this water, ſo that it may ſanctify our bodies and our ſouls, through Thee,

moſt holy Adonay, Everlaſting Ruler. ✠ Amen ✠

The ſkin is allowed to dry after this, and before quitting the ſpot, ſay over the parchment:

Je, Agla, Jod, Hoi, He, Emmanuel! Stand guard over this parchment, in order that no ſpectra may take charge of it

When the ſkin is dry it may be removed from its wooden frame, bleſſed and fumigated, and then it is ready for uſe.

It is important that this muſt not be ſeen by any women, and more eſpecially during certain times of theirs, otherwiſe it will loſe its power.

The operator is to ſay one Maſs of the Nativity then, and all the inſtruments are to be on the altar.

¶ *Of the Perfumes*

Theſe are to be wood of aloes, incenſe and mace. As for the mace, this is all that you need for the circle, and over the perfumes is to be ſaid the following Oriſon.

¶ *The Oriſon of the Aromatic Perfumes*

Deign, O Lord, to ſanctify the creature of this, in order that it may be a remedy for the human race, and that it may be a remedy for our ſouls and bodies, through the invoking of Thy holy Name! Agree that all creatures which may breathe in the vapor of this may have wealth of their bodies and ſouls. through the Lord who has faſhioned the time æternal! ✠ Amen ✠

¶ *Of the Pen of the Art*

Take a new quill, and aſperge and fumigate this in the ſame way as the other inſtruments, and when you are cutting its points, ſay:

Ababaloy, Samoy, Eſcavor, Adonay. I have from this quill driven out all illuſions, ſo that it may hold within it with effectiveneſs the power needed for all thoſe things which are uſed in the Art: for both the operations and the characters and conjurations. ✠ Amen ✠

¶ *Of the Ink-horn*

You buy a new Ink-horn on the day and in the hour of Mercury. At this time, alſo, theſe characters are [to be] inſcribed upon it:

JOD HE VAU HE ✠ METATRON

JOD KADOS ✠ ELOHIM SABAOTH

Then newly-made ink is exorciſed with this exorciſm before being placed in the horn:

I exorciſe you, Creature of this Ink, by the names *Aniſon, Cerreton, Stimulator, Adonay,* and by the Name of He who created all by one word, and who can achieve all, ſo that you ſhall aſſiſt me in my work, and ſo this work may be accompliſhed by my deſire, and brought to a ſucceſsful end through the agreement of God, He who rules all things, and through all things, omnipreſent and æternal. ✠ Amen ✠

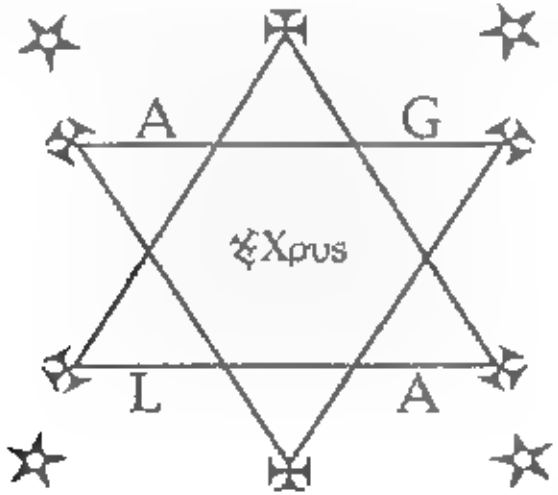
Then the ink is to be bleſſed with this Bleſſing:

Lord God, Almighty, ruler over all and forever, Thou

who doſt cauſe to take place the greateſt wonders in Thy creations, deign to grant the grace of Thy holy ſpirit through this ink. Bleſs it, and ſanctify it, and impart to it a ſpecial power, that whatever we may ſay or do or deſire may be accompliſhed: through Thee, Moſt Holy Prince, Adonay. ✠ Amen ✠

¶ *Of the Pentacle and the Manner of Working*

I have put here the form of the *Pentacle of Solomon* ſo that you may make the arrangements, they being of great importance.



Pentacle of Solomon

When you make your circle, before entering therein, it is to be perfumed with muſk, amber, aloes, wood and incenſe. And for the perfume which you will need for the invocations, that is incenſe alone.

It is to be obſerved that you need to have always a fire during invocations, and when you perfume, this will be in the name of the ſpirit that you would invoke. When you are placing the perfume on the fire, ſay all the time:

I burn this, N., in the name and to the honor of N.

It is to be remembered that you muſt hold the invocation in the left hand, and in the right a rod of elder, and a ladle and a knife are to be at your feet.

When all this is ready, ſtand inſide the circle. If you have companions with you, they are to hold a hand one of the other. When inſide, trace the form of the circle with the knife of the Art. Then pick up the wands, one after the other, reciting the fiftieth Pſalm. When the circle is complete, perfume and ſprinkle it with holy water Characters are to written at the four corners of the circle There are generally four pentacles, one at each point of the compaſs, and the ſpirit is prohibited ſpecifically from entering into the precincts of the circle.

Then the invocations are to be repeated ſeven times. When the ſpirit appears, make him ſign the character which you are holding in your hand, which promiſes that he will come whenever you may call him Aſk for what you think needed and he will give it to you.

¶ *Diſmiſſal of the Spirit*

Let him go away in theſe words:

Ite in pace ad loca veſtra et pax ſit inter vos rediturı ad mecum vos invocavero, in nomine Patrıs ✠ et filı ✠ et Spirıtus Sanctı ✠ Amen ✠

["Go in peace unto your abode and let there be peace between you and I, and be ready to come to me when you are invoked; in the name of the Father ✠ and the Son ✠ and of the Holy Spirit ✠ Amen ✠"]

¶ *The Invocation*

HELOY ✠ TAU ✠ VARAF ✠ PANTHON HOMNORCUM ✠
ELEMIATH ✠ SERUGEATH ✠ AGLA ✠ ON
TETRAGRAMMATON ✠ CASILY

This Invocation is to be made on virgin parchment, with the characters of the dæmon upon it, which cauſes the intermediary *Scarlin* to come. It is *Scarlin* who bringeth all the others to your converſation. For from this depend all the others, and it can conſtrain them to appear in ſpite of themſelves, as he has the power of the Emperor and is ready to ſerve him who who giveth a ſacrifice; as it is ſaid, that it is important that these creatures be content on thier own part elſe they will do you no ſervice.

¶ *The Benediction of the Salt*

I exorciſe you, O creature of the Salt, by the God who is living, the God of all Gods, the Lord of all Lords, that all

fantaſies may leave you, and that you may be ſuitable for the virgin parchment.

When this is finiſhed, let the ſkin with the ſalt upon it remain in the ſun for a full day. Then obtain a glazed pottery jar, and write theſe characters around it with the Pen of the Art:

Get quicklime and ſlake this with exorciſed water, and put theſe in the jar. When it is liquid place it in your goatſkin, and leave it long enough for the hairs to peel off of themſelves

As ſoon as the hair is in ſuch a condition as to come off with a touch, remove it from the jar and peel the hairs with a knife made from carved Hazel. The knife muſt have had theſe words ſaid over it: O holieſt Adonay, put into thus wood the power to cleanſe thus ſkin, through the holy name *Agaſon.* ✠ Amen ✠

The ſkin, when peeled, may be ſtretched over a piece of new wood, and ſtones are to be placed on the ſkin, ſo that they hold it down. Theſe are to be ſtones from a river bank. Before thou placeth the ſtones it is important to recite the Oriſon of the Stones over them, which followeth

¶ *The Orison of the Stones*

O Adonay, most puissant and all-powerful Lord, allow that these stones may stretch this skin, and remove from them all wickedness, so that they may possess the required power ✠ Amen ✠

Sanctum Regnum

THE FOURTH BOOKE.

¶ *Introduction to the Sanctum Regnum*

HERE BEGINNETH the Sanctum Regnum, called the Royalty of Spirits, or the Little Keys of Solomon, a most learned Hebrew nigromancer and Rabbin. This book containeth various combinations of characters whereby the powers can be invoked or brought forth whensoever you may determine, each one according to his faculty.

¶ *Invocation to Scirlin*

In the day and hour of ♂, Luna being at the crescent, and at the first hour of the day—which is a quarter of an hour before sunrise—you will prepare a piece of virgin parchment,

which ſhall contain all the characters and the invocations of the ſpirits which you wiſh to produce.

For example, in the ſaid day and hour, you will attach to the ſmall finger of the hand (which is the finger of ☿) a thread ſpun by a virgin girl, and pierce the finger with the lancet of the Art, to get blood from it, with which you form your *Scirlin* character, as is given at the commencement of this book. Then write your invocation, which is that which follows.

HELON ✠ TAUL ✠ VARF ✠ PAN ✠ HEON ✠
HOMONOREUM ✠ CLEMIALH SERUGEATH
AGLA ✠ TETRAGRAMMATON ✠ CASOLY

You muſt write the firſt letter of your name where is the letter A [in the ſign & character of *Scirlin*], and that of your ſurname where is the letter D. The ſpirit *Aglaſſis*, whoſe character it is, is very potent to render you ſervice, and will cauſe you to have power over the other ſpirits.

Make above the Character of the Spirit that you deſire to come, and burn Incenſe in his honor. Then make the conjuration which is addreſſed to the ſpirit that you want to cauſe to appear, and burn incenſe in his honor.

¶ *Conjuration for Lucifer*

Lucifer, Ouyar, Chameron, Aliſeon, Mandouſin, Premy, Oriet, Naydrus, Eſmony, Eparneſont, Eſtiot, Dumoſſon, Danochar, Caſmiel, Hayras, Fabelleronthou, Sodirno, Peatnam, Come, Lucifer, ✠ Amen ✠

¶ *Conjuration for Béelzébuth*

Béelzébuth, Lucifer, Madilon, Solymo, Saroy, Theu, Ameelo, Sagrael, Praredun, Adricanorom, Martino, Timo, Cameron, Phorſy, Metoſite, Prumoſy, Dumaſo, Eliviſa, Alphrois, Fubentroty, Come, Béelzebuth, ✠ Amen ✠

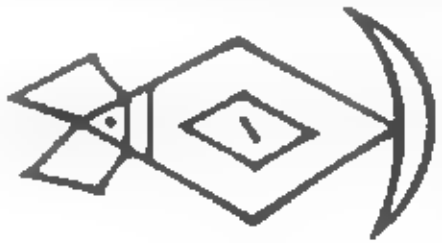
¶ *Conjuration for Aſtaroth*

Aſtaroth, Ador, Cameſo, Valuerituf, Mareſo, Lodir, Cadomir, Aluiel, Calniſo, Tely, Plorim, Viordy, Cureviorbas, Cameron, Veſturiel, Vulnavij, Benez meus Calmiron, Noard, Niſa Chenibranbo Calevodium, Brazo Tabraſol, Come, Aſtaroth, ✠ Amen ✠

After having ſaid ſeven times the conjuration addreſſed to ſuperior ſpirits, you will ſee the ſpirit at once appear, to do whatever you deſire.

¶ *Deſcending to the Inferiors*

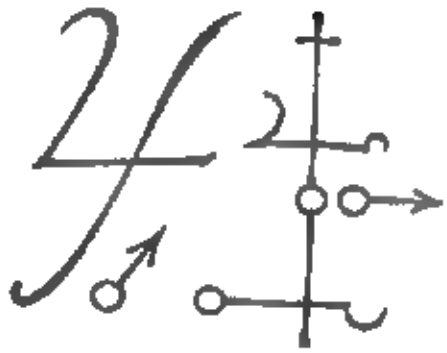
Lucifer has two Dæmons under him: *Satanackia* and *Agaſſierap*. Thoſe of *Béelzébuth* are *Tarchimache* and *Fleruty*. The characters of *Satanackia* and *Fleruty* are



The two inferiors of *Aſtaroth* are *Sagatana* and *Neſhiros*, and their characters are:

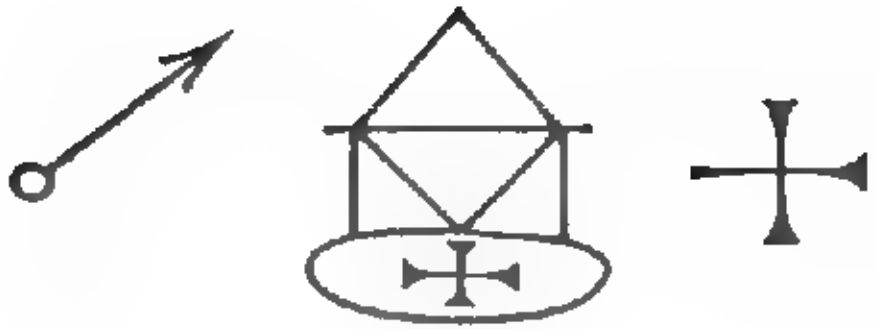
There are yet other dæmons, apart from theſe, who are under Duke *Syrach*. There are eighteen of theſe, and their names are:

I.	*Clauneck*
II.	*Muſiſin*
III.	*Bechaud*
IV.	*Frimoſt*
V.	*Klepoth*
VI.	*Khil*
VII.	*Merſilde*
VIII.	*Cliſthert*
IX.	*Sirchade*
X.	*Segal*
XI.	*Hicpaſth*
XII.	*Humots*
XIII.	*Fruciſſiere*
XIV	*Guland*
XV.	*Surgat*
XVI.	*Morail*
XVII.	*Frutimiere*
XVIII.	*Huctugaras*

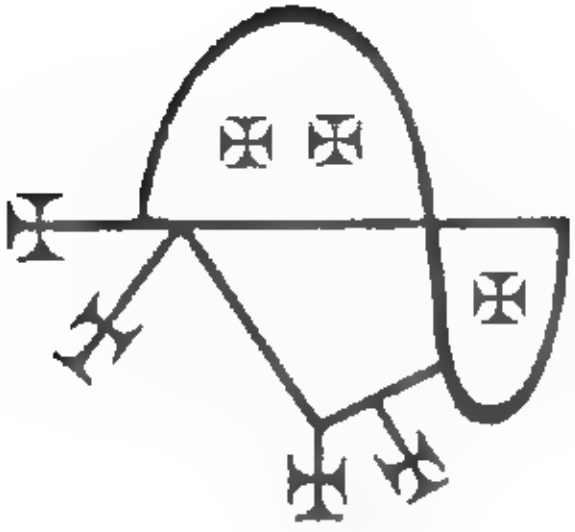


Bucon

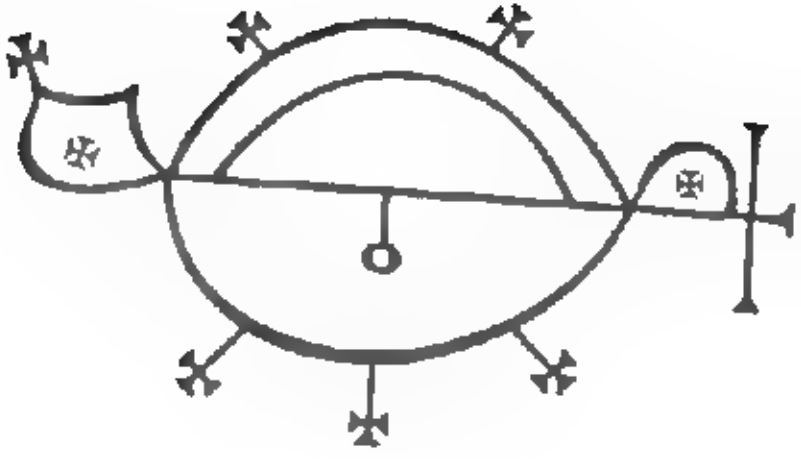
Clisthert



Frucissiere



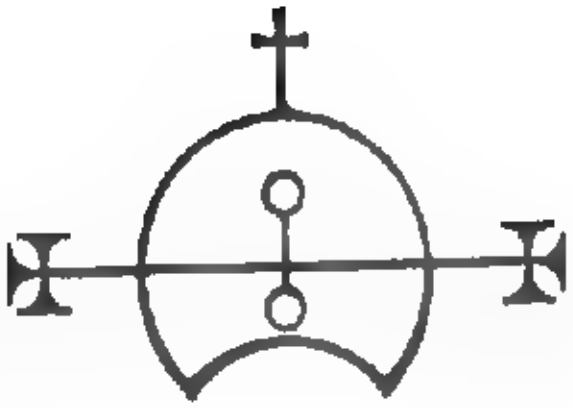
Guland



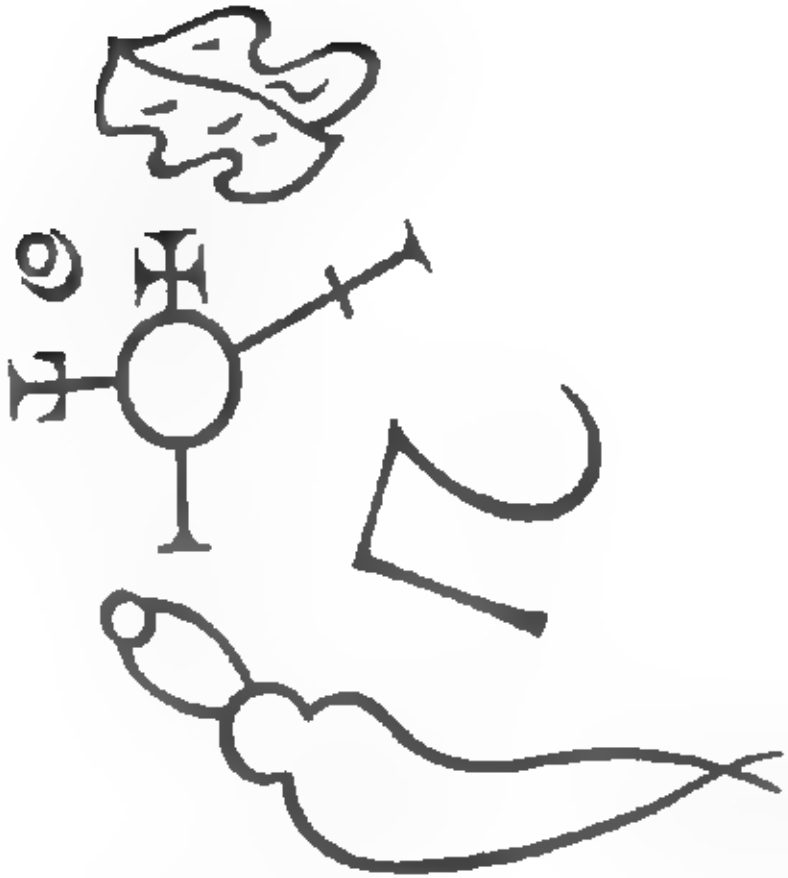
Morail

Vicpacth

Frutimiere

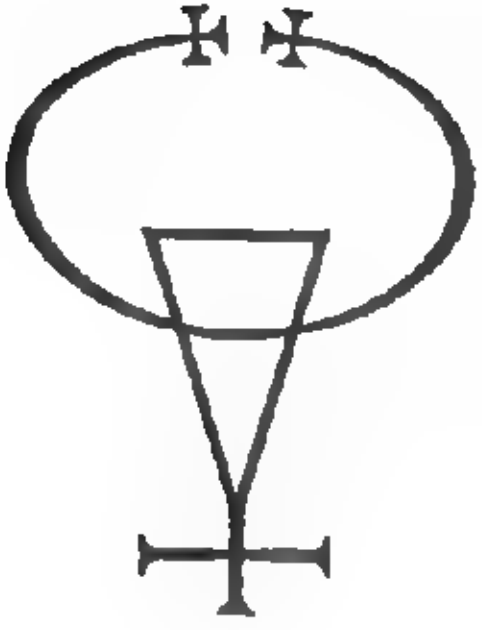


Vuictiigaras

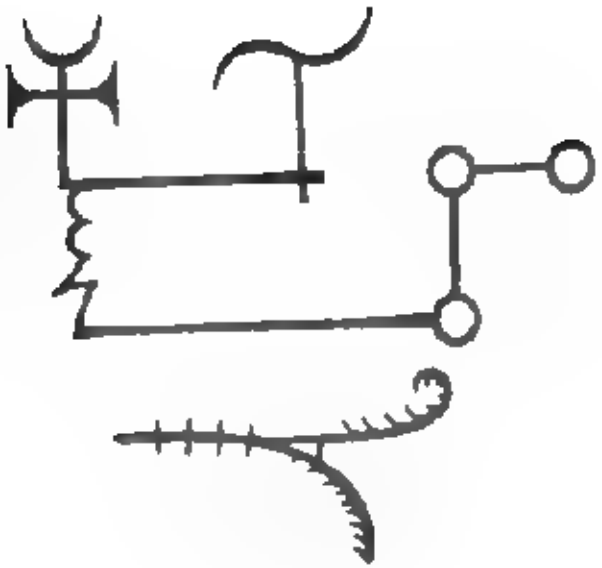


Vumots

Khil

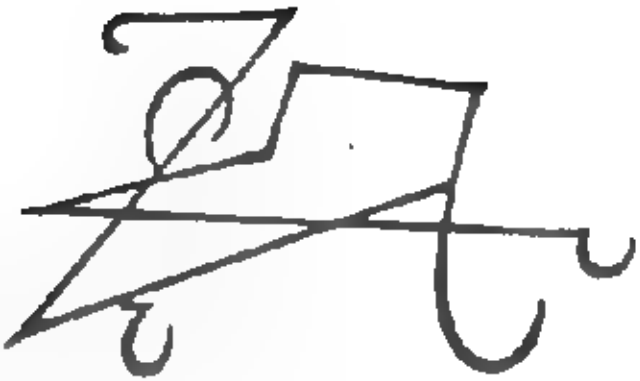


Merſilde

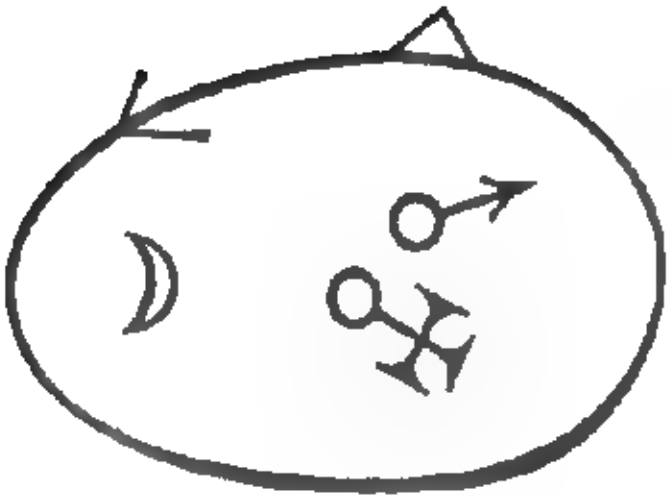


Minoſon

Segal



Sirchade



Surgat

There are other Dæmons but as they have no power, we ſhall not ſpeak of them. The powers of the eighteen above mentioned ones are theſe:

CLAUNECK has power over riches, can cauſe treaſures to be found. He can give great riches to he who makes a pact with him, for he is much loved by *Lucifer*. It is he who cauſes money to be brought.

MUSISIN has power over great lords, teaches all that happens in the Republics, and 'the affairs of the Allies.'

FRIMOST has power over women and girls, and will help you to obtain their uſe.

KLEPOTH makes you ſee all ſorts of dreams and viſions.

KHIL makes great earthquakes.

MERSILDE has the power to tranſport anyone in an inſtant, anywhere.

CLISTHERT allows you to have day or night, whichever you wiſh, when you deſire either.

SIRCHADE makes you ſee all ſorts of natural and ſupernatural animals.

HICPACTH will bring you a perſon in an inſtant, though he be far away.

HUMOTS can bring you any book you deſire.

SEGAL will cauſe all ſorts of prodigies to appear

FRUCISSIÉRE revives the dead

GULAND cauſes all illneſſes.

SURGAT opens every kind of lock.

MORAIL can make anything inviſible.

FRUTIMIÉRE prepares all kinds of feaſts for you.

HUICTIIGARAS cauſes ſleep in the caſe of ſome, and inſomnia in others.

Under *Satanachia* and *Sataniciae* are fourty-five [or, according to other verſions, fifty-four] dæmons. Four of theſe, the chiefs, are *Serguthy*, *Heramael*, *Trimaſael* and *Suſtugriel*. The others are of no great conſequence.

Theſe ſpirits are of great advantage, and they work well and ſpeedily, in the caſe that they are pleaſed with the operator.

Serguthy has power over maidens and wives, when things are favorable.

Heramael teaches the art of healing, including the complete knowledge of any illneſs and its cure. He alſo makes known the virtues of plants, where they are to be found, when to pluck them, and their making into a complete cure.

Trimaſael teaches chemiſtry and all means of conjuring of the nature of deceit or ſleight-of-hand. He alſo teaches the ſecret of making the Powder of Projection, by means of which the baſe metals may be turned into gold or ſilver.

Suſtugriel teaches the Art of Magick. He gives familiar ſpirits that can be uſed for all purpoſes, and he alſo gives mandragores.

Agalierept and *Tarchimal* are the rulers of *Elelogap*, who in turn governs matters connected with water.

Nebiroth rules *Hael* and *Surgulath*. The former enables anyone to ſpeak in any language he will, and alſo teches the

means whereby any type of letter may be written. He is also able to teach those things which are most secret and completely hidden.

Sergulath gives every means of speculation. In addition, he instructs as to the methods of breaking the ranks and strategy of opponents. Subject to these are the eight most powerful subordinates:

Proculo, who can cause a person to sleep for fourty eight hours, with the knowledge of the spheres of sleep.

Haristum, who can cause anyone to pass through fire without being touched by it.

Brulefer, who causes a person to be beloved of women.

Pentagnony, who gives the two benefits of attaining invisibility and the love of great lords.

Aglasis, who can carry anyone or anything anywhere in the world.

Sidragosam, causes any girl to dance in the nude.

Minoson, is able to make anyone win at any game.

Bucon, can cause hate and spiteful jealousy between members of the opposite sexes.

¶ *Conjuration for Inferior Spirits*

OSURMY ✠ DELMUSAN ✠ ATALSLOYM ✠ CHARUSIHOA
MELANY ✠ LIAMINTHO ✠ COLEHON ✠ PARON
MADOIN ✠ MERLOY ✠ BULERATOR ✠ DONMEDO
HONE ✠ PELOYM ✠ IBASIL ✠ MEON ✠ ALYMDRICTELS
PERSON ✠ CRISOLSAY ✠ LEMON SESSILE NIDAR HORIEL

PEUNT ✠ HALMON ✠ ASOPHIEL ✠ ILNOSTREON
BANIEL ✠ VERMIAS ✠ SLEVOR ✠ NOELMA
DORSAMOT ✠ LHAVALA ✠ OMOR ✠ FRAMGAM
BELDOR ✠ DRAGIN ✠ *Come, N.*

¶ *Dismissal of the Inferior Spirits*

Ite in pace ad loca vestra et pax sit inter vos redituri ad mecum vos invocavero, in nomine Patris ✠ et filii ✠ et Spiritus Sancti. ✠ Amen ✠

["Go in peace unto your abode and let there be peace between you and I, and be ready to come to me when you are invoked, in the name of the Father ✠ and the Son ✠ and of the Holy Spirit ✠ Amen ✠"]

Then you will burn the characters, because they will serve only once.

¶ *Another Conjuration*

I conjure thee, N., by the name of the Great Living God, Sovereign Creator of all things, that thou appear in human form, fair and aggreeable, without noise or inconvenience, to answer truthfully in all the interrogations that I shall make. I conjure thee to do this by the power of the Holy and Sacred Names.

¶ *Orison of the Salamanders*

Immortal, æternal, ineffable and Holy Father of all things, who is carried by the revolving chariot unceasingly, of

the worlds which continually revolve dominator of the Etherian countries where there is raised the throne of Thy power above which Thy redoubtable eyes see all, and Thy holy ears hear all—and Thy children whom Thou hast loved since the birth of the centuries for thy golden and great and æternal majesty shines above the world, the sky and the stars, Thou art elevated above all, O sparkling fire, and Thou illuminatest Thyself by Thy splendor, and there go out from Thy essence untarnishable rays of light which nourish Thy infinite spirit. That infinite spirit produces all things, and makes the mighty treasure which cannot fail, to the creation which surrounds Thee, due to the numberless forms of which she bears, and which Thou hast filled at the start. From this spirit comes also the origin of those most holy kings who are around Thy throne, and who compose Thy court, O Universal Father!

O Unique One, O Father of happy mortals and immortals! Thou hast created in particular the powers which are marvellously like the Æternal Thought, and from Thy adorable essence. Thou hast established them over the angels, Thou hast created a third kind of sovereign in the elements. Our continual exercise is to worship Thy desires. We burn with the desire to possess Thee, O Father, O Mother, the most tender of Mothers! O wonderful example of feelings and tenderness of Mothers O Son, the flower of all sons! O Form of all forms! Soul, Spirit, Harmony, and Name of all things, preserve us and we shall be blessed. ✠ Amen ✠

¶ *Dismissing Any Spirit*

When he has answered your questions, and you are satisfied with him, you must send him away by saying this:

I thank thee, *Anaël*, for having appeared and having fulfilled my requests. Thou mayest therefore depart in peace, and shall return when I call unto thee.

¶ *To See Spirits of the Air*

Take the brain of a cock, the powder from the grave of a dead man (which touches the coffin), walnut oil and virgin wax. Make all [this] into a mixture, wrapped in virgin parchment, on which is written the words

Gomery Kaloeth, with the character of *Khil.*

Burn it all, and you will see prodigious things. But this experiment should be done only by those who fear nothing.

¶ *Dismissal of the Spirit*

When you have written the conjuration on the virgin parchment, and have seen the spirit, being satisfied, you can dismiss him by saying this:

Ite in pace ad loca vestra et pax sit inter vos redituri ad mecum vos invocavero, in nomine Patris ✠ et filii ✠ et Spiritus Sancti ✠ Amen ✠

["Go in peace unto your abode and let there be peace between you and I, and be ready to come to me when you are called, in the name of the Father ✠ and the Son ✠ and of the Holy Spirit ✠ Amen ✠"]

The Booke of the Black Serpent

AN EARNST PAPER IN THE INTEREST OF TRUTH
BY A FELLOW OF THE HERMETIC ORDER
OF THE GOLDEN DAWN

¶ *The Foundation of the Work*

THE OPERATOR of theſe rituals would do well to abſtain from the companionſhip of the vulgar-minded during the time of the working and the three days preceding the actual experiments. It is not needful to remain pure [or chaſte] in this work, for it is the end of this work that all ſhould be ſatiſfied and without want Let it ſuffice that one who conducts this work ſpend a goodly time in thought cogent to the work. It is important that whoever does this work takes the time to remove all obſtacles which may interfere with the completion of the work; this is very important—for, if you cannot do the work in its entirety it is better never to commence.

¶ *The Inſtruments of the Art*

The inſtruments of this Art are few, but muſt be acquired before you begin the convocations of the ſpirits. Theſe appurtenances may be conſtructed by the hands of the operator, or bought before the initiation of the experiments. In either caſe, the inſtruments ſhould be conſecrated as to dedicate their uſe for the aſſiſtance in this operation. The inſtruments are as follows.

¶ *The Configuration of the Temple*

This temple is to meaſure fifteen feet ſquare and may be conſtructed out of either ſtone or wood, as is preferred. There ſhould be a window to allow light into the temple, as this is a work of the attainment of Light, and where there is no light there is only darkneſs, as we are told. The ceiling of the temple ſhould not be leſs than ſix feet high; both it and the ceiling ſhould be unadorned, unleſs there is a reaſon to do contrariwiſe

¶ *The Magick Circle & Triangle of the Art*

The circle is to meaſure nine feet acroſs. It may be inſcribed for either permanent or for temporary uſe, and is to be adorned with theſe Names of God. EHIEH ✠ JAH ✠ YHVH ELOHIM ✠ AL ✠ ELOHIM GIBOR ✠ YHVH ELOAH VA DAATH YHVH TZABAOTH ✠ ELOHIM TZABAOTH ✠ SHADDAI EL-CHAI ✠ ADONAI MELEKH.

The triangle is to meaſure nine feet in equal meaſure-

ment, thus nine feet in circumferance. Each of the three angles ſhould be beſet with theſe angelic names.

ANAPHEXATON ✠ PRIMEUMATON ✠ TETRAGRAMMATON

It is to be ſet down for either permanent or temporary uſe, as we have ſaid before

¶ *The Magical Weapons & Tools of the Art*

THE BOOKE

It is aggreeable to find a pen or quill which can be uſed for the time of working which you perform. The booke is to be uſed to keep a record of the magick Actions and the prayers, invocations, rituals or ſigils you will uſe in this operation. The booke ſhould be new, uninſcribed by anyone elſe and ſhould be conſecrated for uſe as we have ſaid.

THE WAND OR ROD

This ſhould be crafted from roſewood or cedar and ſhould meaſure half the length of your arm. It is to be uſed to trace the ſigils of the Quarters which will be given in the ſecond part of this monograph. It is to be marked with the Names of God which the angels will give you in the circle.

THE MAGICAL KNIFE

The knife muſt be new and ſharp enough to cut eaſily, for this is to be its purpoſe. Its blade ſhould be no more than nine inches long and may be inſcribed with theſe names: AGLA ✠ YHVH ✠ ON ✠ ADONAI. The handle of the knife is to be

fashioned using the same wood as was used for the rod of the Art.

The Talisman

It is necessary to construct talismans for the object of each of your experiments, one for each of the purposes. The nature of the talismans and their manner of consecration will be given to you by God's angels at the altar in temple. These talismans cannot become useful until they have become consecrated and dedicated to their purpose, as it is said.

The Ceremonial Robe

It must be constructed of Linen or some such material and is best when it is made by the operator of this work. The robe may be fashioned with a hood and should be no longer than your ankles and the sleeves of which should be no longer than your wrists. An emblem may be appropriate to some Actions and as with the holy names of the rod of the Art, these will be given to you by God through his ministering angels.

The Censur and Suffumigations

The types of perfumes and incenses and their qualities or purposes have been described in many other books on the *Royal Art of Magick*, some falsely so and others truely. Here follows a list of the incenses and perfumes which may be used and their practical associations in this work.

The Incenses

Myrrh	♄
Saffron	♃
Sulfur	♂
Olibanum	☉
Benzion	♀
Storax	☿
Jasmine	☽

The Asperion Bowl

This is to be filled with clear water and blessed and is to be used in the consecration of the temple, weapons and tools of this work. It should never have been used for eating or any other purpose. As the operator of the asperion exalts the water in prayers and blessings and then brings it low in asperion, so does our Creator sanctify and bless the rain which begins by the Sun's days over the seas. So let it be that the asperion brings a cleansing not of filth but of evil.

¶ *The Types of Spirits*

♆ *Thamiel*
THADEKIEL ✠ ABRAXSIEL ✠ MAHAZIEL ✠
AZAZAEL ✠ LUFUGIEL

♇ *Chaigidel*
CHEDEZIEL ✠ ITQUEZIEL ✠ GOLEBRIEL
DUBRIEL ✠ ALHAZIEL ✠ LUFEXIEL

♄ *Sateriel*
SATURNIEL ✠ AL ✠ TAGARIEL ✠ ASTFRIEL
REQRAZIEL ✠ ABHOLZIEL ✠ LAPHEZIEL

♃ *Gamchioth*
GABEDRIEL ✠ AMDEBRIEL ✠ MALEXIEL
CHÉDEBRIEL ✠ A OTHIEL ✠ THERIEL

♂ *Galeb*
GAMELIEL ✠ LEBREXIEL
EBAIKIEL ✠ BARASHIEL

☉ *Tagarirm*
TAUMESHRIEL ✠ GOBRAZIEL ✠ RAQUEZIEL
REBREQUEL ✠ MEPHISOPHIEL

♀ *Harab-Serapel*
HELE-RIAL ✠ BARUCHIEL ✠ SATORIEL
REPTORIEL ✠ PAFIEL ✠ LABREZIEL

☿ *Samael*
SHEOLIEL ✠ MOLEBRIEL ✠ AFLUXRIEL ✠ LIBRIDIEL

☽ *Gamaliel*
GEDEBRIEL ✠ MATERIEL ✠ LAPREZIEL
IDEXRIEL ✠ ALEPHRIEL ✠ LABRAEZIEL

☩ *Nahemoth*
NOBREXIEL ✠ HETERIEL ✠ MOLIDIEL
A'AINIEL ✠ THAUHEDRIEL

NOTICE AND WARNING:

These are the *Qliphothic* orders of the averse sephiroth and their orders of servitors which number six and fifty. They are to be called forth in the day and hour of their rule, or else they will not do the magician service. Some of these Spirits demand a sacrifice of the magician before they will honor the requests but it having been made they are amiable to the demands made. Each of these orders rule 490 leagues of Spirits except those ruled by *Tagarirm*, whose dominion is sevenfold that of the others.

¶ *The Qliphoth*

These be they who be unclean and evil, even the distortion and perversion of the Sephiroth: the fallen Restriction of the universe, the rays of the coils of the stooping Dragon. Eleven are their classes, yet Ten are they called. Seven are the Heads, yet an Eighth ariseth. Seven are the Infernal Palaces, yet do they include Ten.

In the Tree of Life, by the Waters of the River, in the Garden of Wisdom, is the Serpent of the Paths; it is the Serpent in the Celestial Eden. But the Serpent of the Temptation is that of the Tree of Knowledge of Good and Evil, the antithesis and opposer of the other. the Red coiled Stooping Dragon of the Apocalypse, the Serpent of the Terrestrial Eden. Regard thou therefore the Celestial Serpent, as of Brass, glistening with Green and Gold, the Color of Vegetation and of growth: banish thou therefore the Evil and seek

the Good. For as Moſes lifted up the Serpent in the Wilder neſs, even ſo muſt the Son of Adam be lifted up, raiſed through the balance of ſtrife and of trial, through the Path-way of Æternal Life. And when, like our Maſter, thou art extended on that Tree, through ſuffering and through pain, let thy countenance be raiſed up towards the Light of the Holy One to invoke the Divine Brightneſs, not for thyſelf, but for thoſe who have not yet attained to the Pathways, even though they be thy tormentors.

Balanced between the Spiritual and the Material, the type of Reconciler, remember the ſymbol of the Brazen Serpent Mark thou well the difference between the two ſerpents, for before the Serpent of Braſs of Numbers, the Serpent of fire could not ſtand. But at the Fall, the Serpent of Evil ariſing in the Tree ſurrounded Malkuth, and linked her thus into the outer and the *Qliphoth*, for this is the Sin of the Fall, even the ſeparation of the Material Plane from the Sephiroth through the interpoſition of the Coils of the Stooping Dragon. Thus, therefore, muſt Malkuth be cleanſed, and this is the Redemption to come. For alſo Chriſt expiated not Sin till after he had overcome the Temptation But ſurely all things in the Creation are neceſſary, ſeeing that one exiſteth not without the other, and the Evil alſo helpeth the Work, for thus the greater and more intenſe the Darkneſs, by ſo much more doth the Light become bright by Contraſt and draweth, as it were, increaſed force from the Blackneſs.

¶ *The Infernal Habitations*

In the Circle are the Waters of Tears, in the ſecond Circle are the Waters of Creation, in the third Circle are the Waters of the Ocean, in the fourth Circle is the Falſe Sea. Upon the right hand in the leſſer circles are names of the Seven Earths:

Aretz	*Dry, crumbling earth*
Adamah	*Reddiſh mould*
Gia	*Undulating ground*
Neſhiah	*Paſture, or meadow*
Tziah	*Sandy or deſert land*
Areqa	*Earth*
Thebel or Cheled	*Mixed earth and water*

Upon the left hand are the Seven Infernal Habitations:

Abaddon	*Perdition*
Titahion	*The Clay of Death*
Ber Shacheth	*The It of Detruction*
Tzelmoth	*The Shadow of Death*
Shaari Moth	*The Gates of Death*
Gehinnom	*Hell*

¶ *The Evil and Averſe Powers beneath the Feet of the Four Cherubim*

Lilith	*Babel*
Machaloth	*Jonia*
Samael	*Media*
Rehab	*Edom*

"Splendour on every ſide fire endfolding Whirlwind"

Theſe are from Cherubic expreſſions of Force and the Evil and Averſe Powers broken beneath their feet are: *Rahab*, whoſe ſymbol is a terrible demon leaping upon an Ox; *Machaloth*, a form compounded of a ſerpent and a woman, and ſhe rideth upon a ſerpent ſcorpion; and *Lilith*, a woman outwardly beautiful but inwardly corrupt and putrefying, riding upon a ſtrange and terrible beaſt. To theſe four (Babel, Jonia, Media, Edom) are attributed four Kingdoms

Bairiron; This spirit so called becauſe they are derived from the Fourth Evil, namely *Samael*, the Black. Their colors are dull red and a black, and their form is that of a Dragon-Lion.

Adimiron whoſe colors are like blood mixed with water, a dull yellow and gray. Their form is that of a Lion-lizard.

Tzelladimiron; whoſe colors are like limpid blood, bronze and crimſon. They are like ſavage triangular-headed dogs.

Schechiriron; whoſe colors are black, and their form blended of Reptile, Inſect and Shell-fiſh, ſuch as the crab and the lobſter, yet demon-faced withal.

Tzephariron, whoſe colors are fiery and yellow, and their form like mercileſs wolves and jackals.

Obiriron; whoſe colors are like clouds, and their form like gray, bloated goblins.

Necheſhethiron: whoſe color is like copper, and their form is like that of a moſt deviliſh and almoſt human-headed inſect.

Nachaſhiron; whoſe colors are like ſerpents, and their form like dog-headed ſerpents.

Dagdagiron, whoſe colors are reddiſh and gleaming, and their form like vaſt and devouring flat-headed fiſhes.

Behemiron; whoſe name is derived of "Behemoth," and their colors are black and brown, and their forms thoſe of awful beaſts like a Hippopotamus, and an elephant, but cruſhed flat, or as if their ſkin was ſpread out flat over the body of a gigantic beetle or cockroach, crawling yet having vaſt ſtrength

Neſhimiron, whoſe colors are of a ſtagnant gleaming, watery hue, and their forms like hideous women, almoſt ſkeletons, united to the bodies of ſerpents and fiſhes.

In the midſt of the circle are placed *Samael* and *Aſmodai*. The ſymbolic form of the former is ſomewhat like that of the Devil of the Tarot, but coloſſal and attenuated; that of *Aſmodai* is as a bloated, beſtial man, but in a crouching poſition. At the South East Angle are placed the *Evil Adam*, a goat-headed ſkeleton-like giant; and a thouſand headed Hydra Serpent, ever-changing and diſtorted countenance. At the North-Eaſt Angle is *Aggerath*, the daughter of *Machalath*, a fiendiſh witch with ſerpent hair enthroned in a chariot drawn by an Ox and an Aſs. At the North Weſt Angle is a gigantic Scorpion with a fearful countenance, but ſtanding upright as it were, and formed of putrefying water. After him cometh the Un-nameable One and his appearance and ſymbol is that of a cloſely-veiled Black gigantic figure, covered with whirling wheels and in his hand is a vaſt wheel whence iſſue as it whirls, multitudes of cat-like demons. Behind cometh *Maamah* like a crouching woman with an animal's body, crawling along the ground and eating the earth. And at the South-Eaſt Angle are the winged lion and a winged horſe drawing in a chariot the younger *Lilith*, the wife of *Aſmodai*. She is dark, a woman to the waiſt and a man below it, and ſhe appears as dragging down with her hands ſmall figures of men into Hell.

¶ *Of the Three Evil Forces behind Samael*

The firſt is *Qematriel*, whoſe form is that of a vaſt black, man-headed Dragon-ſerpent, and he united under him the

force of Kether of the Infernal and averſe Sephiroth. The ſecond, a black, bloated Man-dragon, *Belial*, he denieth a God; and he uniteth the forces of the averſe Chokmah. The third is *Oſſhſieſl* or *Goſſhſieſl*, a black, bloated Man-inſect, horrible of aſpect, his breth greater than his length: and he uniteth the force of the Averſe Binah. The fourth form is *Samael* the Black. All theſe are of gigantic nature and terrible aſpect.

¶ *The Evil and Averſe Sephiroth*

Theſe be the Evil and Averſe Sephiroth contained in the Seven Evil Palaces, and theſe Sephiroth have their place from behind the holineſs of the World of Aſſiah. And *Samael* the Evil ſurroundeth the whole Evil Sephiroth who are thus Eleven inſtead of Ten. There are eleven letters in the word 'Lieutenant Governors' Eſther IX.3; eleven days from Horeb, Deut. 1.2; the word 'where' in Deut XXXII.37 is in value eleven; eleven were the curſes of Ebal; eleven were the Dukes of Edom, etc. In the Evil Palaces, the firſt containeth Kether, Chokmah and Binah. Unto Kether is attributed *Kerethiel*, which meaneth 'cut off from God' (Pſalm XXXVII.34); 'When the wicked are cut off (from God)' and the ſymbolic form is that of black, evil Giants.

Alſo to Kether belong the *Thaumiel* [or Thamiel], the Bicephalous ones; and their forms are thoſe of dual, giant heads, with bat-like wings; they have not bodies for they are thoſe who ſeek continually to unite themſelves unto the

bodies of other beings and forces.

Unto Chokmah are referred the Dukes of Esau and the *Ghogiel* (fr. *Og*, King of Bashan), or, as it is sometimes written, *Oghiel*, and they attach themselves unto living and material appearances, and their form is like that of the black, evil Giants with loathsome serpents twined around them.

Unto Binah are referred the *Satariel* or *Harasiel*, the Concealers and Destroyers whose forms and appearances are a gigantic, veiled Head with horns and hideous eyes seen through the veil, and they are followed by evil centaurs. These are also called *Seriel* from Esau, because of their harmless.

The Second Palace containeth Chesed, unto which are attributed the *Gagh Shekelah*, the Disturbing Ones, and their symbolic forms are those of the black, cat-headed Giants. They are also called *Aziel*, *Chazariel* and *Agniel*.

The Third Palace containeth Geburah whereunto are attributed *Golaheb*, or Burners with fire, otherwise called *Zaphiel*, and their forms are those of enormous black heads like a volcano in eruption.

The Fourth Palace containeth Tiphereth whereunto are attributed *Zamiel*, and they are great black giants, ever working against each other.

The fifth Palace containeth Netzach, whereunto are attributed the *Ghoreb Zereq*, or Dispersing Ravens. Their form is that of the hideous Demon headed Ravens issuing from a volcano, also called *Getzphiel*.

The Sixth Palace containeth Hod, whereunto are re-

ferred the *Samael* or Deceivers [Jugglers], whose form is that of a dull Demon-headed, dog-like monsters.

The Seventh Palace containeth Yesod and Malkuth. Unto Yesod are referred the *Gamaliel*, or Obscene Ones, whose form are those of corrupting, loathsome bull-men, linked together. Thereunto are also referred *Nachashiel*, Evil Serpents, and Obriel. Thereunto belongeth the Blind Dragon-force. Unto Malkuth is attributed *Lilith*, the Evil Woman, afterwards changing to a black, monkey-like demon. The name of the serpent, *Nachash*, hath the same number as that of the Messiah, who will root out the *Qliphoth* from the world.

¶ *These are the Evil Chiefs*

Kether	*Satan or Moloch*
Chokmah	*Beelzebub*
Binah	*Lucifuge*
Chesed	*Ashtaroth*
Geburah	*Asmodai*
Tiphereth	*Belphegor*
Netzach	*Baal*
Hod	*Adramalach*
Yesod	*Lilith*
Malkuth	*Nahemah*

Behemoth and *Leviathan* are two evil forms, of which the first is the synthesis of the *Qliphoth* already described under the head of *Behemiron* in the *Qliphoth of the Months of the Year* (the 11th). The Leviathan are, as it were, numberless

Dragon forms united together, ſo that each of his ſcales is, as it were, a ſeparate evil ſerpent.

Of the Deſcending Hierarchy called the Decans of the Signs of the Zodiack

¶ *The Arch-Devils*

Theſe are the dæmons which rule over the ſigns, they are preſiding under the ſupreme rule of the Infernal Dignitaries *Paimon, Amaimon, Egym* and *Uriens.*

♈	0° - 4°	March 21 - 25	Ipos
	5° - 9°	March 26 - 29	Glasya-Labolas
	10° - 14°	March 30 - April 3	Furfur
	15° - 19°	April 4 - 8	Marax
	20° - 24°	April 9 - 14	Renové
	25° - 29°	April 15 - 19	Botis
♉	0° - 4°	April 20 - 24	Sallbos
	5° - 9°	April 25 - 29	Bathim
	10° - 14°	April 30 - May 4	Valefor
	15° - 19°	May 5 - 9	Aim
	20° - 24°	May 10 - 14	Bimé
	25° - 29°	May 15 - 20	Ashtaroth
♊	0° - 4°	May 21 - 25	Buer
	5° - 9°	May 26 - 31	Foras
	10° - 14°	June 1 - 5	Gäap
	15° - 19°	June 6 - 10	Marax
	20° - 24°	June 11 - 15	Marbas
	25° - 29°	June 16 - 21	Botis

♋	0° - 4°	June 22 - 26	Gamigin
	5° - 9°	June 27 - July 1	Amon
	10° - 14°	July 2 - 7	Renové
	15° - 19°	July 8 - 12	Forneus
	20° - 24°	July 13 - 17	Leraié
	25° - 29°	July 18 - 22	Marchosias
♌	0° - 4°	July 23 - 27	Baal
	5° - 9°	July 28 - Aug. 1	Beleth
	10° - 14°	August 2 - 7	Paimon
	15° - 19°	August 8 - 12	Belial
	20° - 24°	August 13 - 17	Asmodai
	25° - 29°	August 18 - 22	Purson
♍	0° - 4°	August 23 - 27	Buer
	5° - 9°	August 28 - Sept. 1	Foras
	10° - 14°	September 2 - 7	Marax
	15° - 19°	September 8 - 12	Gäap
	20° - 24°	September 13 - 17	Marbas
	25° - 29°	September 18 - 22	Botis
♎	0° - 4°	September 23 - 27	Zepar
	5° - 9°	September 28 - Oct. 2	Salleos
	10° - 14°	October 3 - 7	Berith
	15° - 19°	October 8 - 12	Allegos
	20° - 24°	October 13 - 17	Bathim
	25° - 29°	October 18 - 22	Agares
♏	0° - 4°	October 23 - 27	Ipos
	5° - 9°	October 28 - Nov 1	Glasya Labolas
	10° - 14°	November 2 - 6	Marax
	15° - 19°	November 7 - 12	Renové
	20° - 24°	November 13 - 17	Botis
	25° - 29°	November 18 - 22	Bifrons
♐	0° - 4°	November 23 - 27	Barbatos
	5° - 9°	November 28 - Dec. 2	Buer

	10° - 14°	December 3 - 7	Vassago
	15° - 19°	December 8 - 11	Stolas
	20° - 24°	December 12 - 16	Sitri
	25° - 29°	December 17 - 21	Seere
♑	0° - 4°	December 22 - 26	Sabnock
	5° - 9°	December 27 - 31	Viné
	10° - 14°	January 1 - 5	Haagenti
	15° - 19°	January 6 - 10	Balaam
	20° - 24°	January 11 - 15	Orobas
	25° - 29°	January 16 - 19	Andras
♒	0° - 4°	January 20 - 24	Phœnix
	5° - 9°	January 25 - 29	Vepar
	10° - 14°	January 30 - Feb. 3	Crocell
	15° - 19°	February 4 - 8	Dantalion
	20° - 24°	February 9 - 13	Focalor
	25° - 29°	February 14 - 18	Zepar
♓	0° - 4°	February 19 - 23	Barbatos
	5° - 9°	February 24 - 29	Buer
	10° - 14°	March 1 - 5	Vassago
	15° - 19°	March 6 - 10	Stolas
	20° - 24°	March 11 - 15	Sitri
	25° - 29°	March 16 - 20	Seere

¶ *The Manner of Calling the Spirits to Visible Appearance*

It is agreeable to first state that the Arch-dæmons must be called in their time of dominion, or else they will not render themselves servicable to the magician. It is necessary that the operator of these Actions prepare the place of working before attempting to call forth the Arch-dæmons, but this is not the case with the *Qliphoth*—they may be

invoked or called forth without a place which has been arranged for them.

The method of calling forth the Arch-dæmons requires a fourfold operation, and that is, the fundamental prayer, the banishing of all malignant spirits, the invocation of the Arch-angels, and lastly, the evocation of the Arch-dæmons. It is very important that no part of this be left out, for that would surely lead you to ruin. The Arch-dæmons may appear (at first) in an invisible form. To make them become visible to the your eyes all that is necessary is to shed blood, either that of an animal, or that of a woman, or your own, and by and by, they will appear in their true form, as the blood gives them the power to take shapes, such as they are.

Here follows the manner of invoking the Arch-angels, all the rest of this will be given unto you by them:

¶ *The Angelick Conjuration.*

Begin this by reciting Ps lxii, cxli, cxx & lxxxvi. Then begin the following Oration.

O Most Illustrious Prince of the heavenly hosts, holy MICHÆL ✠ GABRIEL ✠ URIEL ✠ RAPHÆL; the Archangels, from thy celestial home defend me, a human being, whom God has created in His own image and likeness, and whom He has purchased at a great price from Satan's tyranny.

O Holy and Almighty God who fashioned the earth and all things by a word! Who sent His only-begotten Son into the world to crush the spirit of evil with its bellowing; do

Thou ſpeedily give heed and ſend Thine holy and effulgent miniſtering angels from their ſtations. Let them come that they might adminiſter Thine virtue, ſtrength and wiſdom unto me, in theſe Actions, with whatever ſpirits I call forth. Let the Prince of Darkneſs have no power over me and his ſervitors no power to enſlave me but aſſiſt me that I may act to the glory of God.

Bring ſtrength, O Lord, by Thine holy angels RAPHAEL, GABRIEL, URIEL and MICHAEL; who reſiſted againſt *Luciſer* and his raving followers which fell from Heaven, and were conſigned to Hell for a time and a time; who ſerve God in conſiſtancy and faith; who ſing "Holy! Holy! Holy! Art the Lord of Hoſts!" To thee O Lord; who has entruſted the ſervice of leading the ſouls of the redeemed into heavenly bleſſedneſs. ✠ Amen ✠

Then finiſh by reciting Jn 1.1-18, Iſa 8.19-22, Ps 69 & 90.

¶ *The Shekinah*

The four great princes ruling over the four camps of the Shekinah are MICHAEL, GABRIEL, URIEL and RAPHAEL. Michael is appointed over the water or ſeas, Gabriel rules over the fire, Uriel over the wind and Raphael over the duſt of the earth. The list which followeth giveth the names of the Seven Great Princes which are appointed over the ſeven heavens.

MICHAEL rules over the ſeventh (and higheſt) heaven.
GABRIEL rules over the ſixth heaven.
SHATAQIEL is appointed over the fifth heaven.
SHAHAQIEL is given dominion over the fourth heaven.
BADARIEL governs the third heaven.
BARAKIEL is appointed to the ſecond heaven.
PAZRIEL is given the realm of the firſt heaven.

¶ *The Miniſtering Angels of the Throne of Judgement*

Theſe are the angels of the Shekinah and are four in number, two IR and two QEDUSHSHA; they are the court officers who raiſe, argue and cloſe every caſe that comes before the Holy One when He is ſeated on the Throne of Judgement. It is they who give effect to the decrees of the Moſt High over the kingdoms of men; theſe angels form the council of the Almighty. The eldeſt Servant of His houſe is METATRON NAAR, the angel which maintains the heavenly treaſures.

¶ *The Watchers and the Holy Ones*

Theſes are the Fallen High Angels and were known to the Greeks as Archons; their names are RADWERIEL; he is the cœleſtial ſcribe; RAHATIEL is the angel ruling over the conſtellations. Unto him are the Angelick Decans which rule the 12 ſigns; SOPHERIEL is the angel ſet over the books of the Living and the Dead. The Chief of the Watchers is named AZAZEL, who governs with UZZA and UZZIEL.

¶ *The Merkabah*

In the Merkabah Viſion of Ezekiel it is written: "And I looked and behold a Whirlwind came out of the North, a great Cloud, and a fire enfolding itſelf and a Splendour on every ſide, and Haſhmal the Brilliance of the innermoſt flame in the midſt of fire."

¶ *The Seraphim*

The Seraphim is four in number and is ruled by SERAPHIEL; he is a prince, wonderful, noble, great, honorable, mighty, terrible, a chief and leader and a ſwift ſcribe. His body is like that of an eagle and he wears a crown. He is accompanied by SATAN, SAMAEL and DUBBIEL. Theſe are the accuſers. It is through the ſpirit SAMAEL in which the abſolution of the Seven Deadly Sins is accompliſhed, through the bidding of God.

¶ *The Ofannim*

The Ofannim is four in number and is ruled by OFFANNIEL; he is a prince and rules over the Moon. He is an ancient and great Prince. He has ſixteen faces, four on each ſide and 8466 eyes. He is beſet with two hundred wings, one hundred on each ſide.

¶ *The Cherubim*

CHERUBIEL is the Prince of the Cherubim and it is theſe angels who, by their wings, make the 'four winds' blow. The

wind goeth toward the ſouth and turneth about unto the north; it turneth about continually in its courſe and returneth again unto its circuits. And from the ſphere of the Sun they return and deſcend upon the rivers and the ſeas and upon the hills, as it is written: *"For lo, he that formeth the mountains and createth the wind."*

¶ *The Hyyoth*

There are four in number and are governed by the angel HYYLIEL. Theſe four angels are the next above the Galallim. They have four faces, four wings and weareth crowns upon their heads. The angels of the Hyyoth act in ſervice to the Miniſtering Angels of the Throne of Judgement.

¶ *The Galagallim*

Theſe are eight in number and each has eleven angels which accompany them; they are ruled by GALGALLIEL, who rules over the globe of the Sun; and they rule under the dominion of the Seven Great Angelick Princes.

¶ *The Hoſts and Choir of Angels*

The Hoſt of Angels are eleven in number and theſe are their names: SALLISIM, PARASHIM, GIBBORIM, SEBA'IM, GEDUTHIM, MEMUNNIM, SARIM, HAYLIM, MESARETHIM, MAL'AKIM & DEGALIM.

¶ *The Angels of the Twelve Signs*

♈	MALCHIDÆL
♉	ASMODEL
♊	AMBRIEL
♋	MURIEL
♌	VERCHIEL
♍	HAMALIEL
♎	ZURIEL
♏	BARCHIEL
♐	ADVACHIEL
♑	HANAEL
♒	GAMBIEL
♓	BARCHYEL

These are the angels which aſſiſt the magician in all his experiments; all according to their offices. It is unlawful that you ſhould call upon the Seraphim, but all the reſt may be called upon for furtherance in matters divine.